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SCURTY BINDE

BIBLIOTHECA · BODLEIANA ·

PRAYERS, ETC.

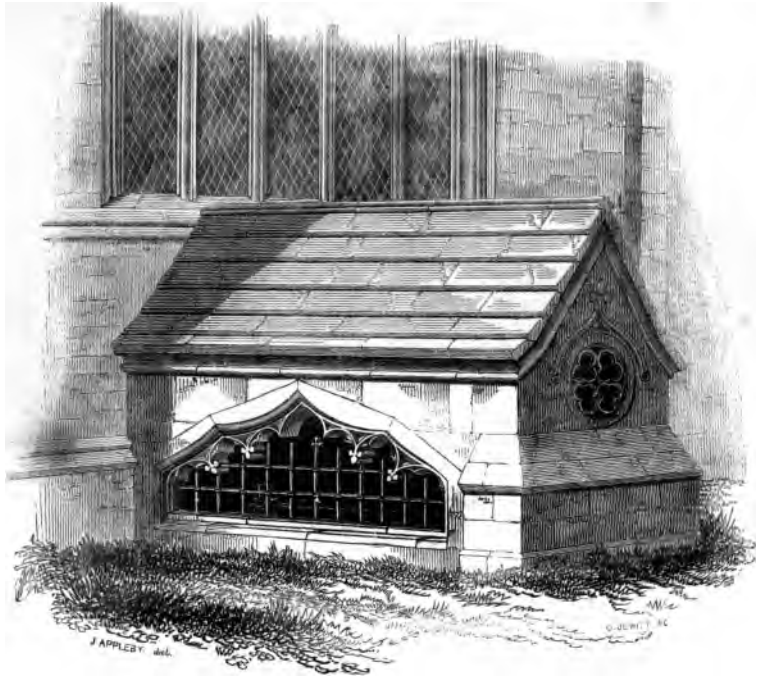
SPIRITS, that round the sick man's bed
Watch'd, noting down each prayer he made,
Were your unerring roll display'd,
His pride of health to' abase;
Or, when soft showers in season fall
Answering a famish'd nation's call,
Should unseen fingers on the wall
Our vows forgotten trace;

How should we gaze in trance of fear!
Yet shines the light as thrilling clear
From Heaven upon that scroll severe,
"Ten cleans'd and one remain!"
Nor surer would the blessing prove
Of humble hearts, that own Thy love,
Should choral welcome from above
Visit our senses plain;

Then by Thy placid voice and brow,
With healing first, with comfort now,
Turn'd upon him, who hastes to bow
Before Thee heart and knee;
"O! thou who only wouldst be blest,
On thee alone My blessing rest!
Rise, go thy way in peace, possess'd
For evermore of Me."

Christian Year. Fourteenth Sunday after Trinity.

BIBLIOTHECA BODLEIANA
QUAERENS NOSTRA ILLUMINATIO MEA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PRAYERS

FOR THE USE OF

ALL PERSONS WHO COME TO THE BATHS OF BATH FOR CURE.

BY THOMAS KEN, D.D.

LORD BISHOP OF BATH AND WELLS:

WITH

A Brief Life of the Author,

BY J. H. MARKLAND, F.R.S. S.A.

LONDON:
Printed for the
SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE;
SOLD AT THE DEPOSITORY,
GREAT QUEEN STREET, LINCOLN'S INN FIELDS,
4, ROYAL EXCHANGE, AND 16, HANOVER STREET, HANOVER SQUARE;
AND BY ALL BOOKSELLERS.
[915] 1853.

138. d. 40.

"The LORD thy GOD bringeth thee into a good land, a land of broo
of water, of fountains and depths that spring out of valleys a
hills."—Deuteronomy viii. 7.

"O ye fountains, bless ye the LORD, praise and exalt Him above
for ever."—Song of the Three Children.

THESE PRAYERS

ARE AGAIN OFFERED TO ALL SEEKING THE HELP OF THE

BATH WATERS,

WITH THE AFFECTIONATE GREETING

OF THE PIOUS AUTHOR,

WHO THUS BEGAN THIS AND EVERY UNDERTAKING:

All Glory be to God.

THOMAS,

UNWORTHY BISHOP OF BATH AND WELLS,

TO ALL PERSONS WHO COME TO THE BATHS FOR CURE,

WISHETH FROM GOD THE BLESSINGS

OF THIS LIFE AND OF

THE NEXT.

BIBLIOTHECA BODLEIANA
DOMINUS ILLUMINATIO MEA

PREFACE.

A YEAR had scarcely elapsed after Bishop Ken took possession of his See, when he sent forth these Prayers—his "Exposition of the Church Catechism"—and his "Directions for Prayer;" thus showing his affection and earnest pastoral care of the Flock which the Great Shepherd had committed to his charge.

Of late years, the present manual has been combined with others of his works, and has not been accessible to the majority of those in whose hands we should especially desire to place it.

It has therefore been thought advisable to reprint these Prayers and Exhortations in a separate volume, so as to make them extensively useful to the afflicted, and thus fulfil the pious design of their Author.

Some few words which time has rendered obso-

lete have been modernized; a few omissions, also, have been made in the petitions for destitute persons unable to avail themselves of the waters *from want of means.* Before the Hospitals of Bath existed, the poor were dependent on the casual bounty of their richer brethren. But since 1742, when the General or Bath Water Hospital was opened, all the sick poor of the United Kingdom may share in the blessings of these healing waters "without money and without price," and therefore the prayers for temporal support must be exchanged for thanksgivings for the mercies which are now so freely offered.*

It is hoped that this manual may prove useful not only to the inmates of the Bath Hospitals, but to all those who visit this fountain of health. Insensible must he be, that can daily view the marvellous supply which gushes forth from the deep places of the earth, where the waters are laid up "as in a treasure house," reviving and strengthening the feeble frame, without a strong feeling of gratitude to Him, Who has thus continued that mercy, openly shown while as Man

* Since its foundation more than 33,000 poor Patients have been received within the walls of the General Hospital, of whom 9,640 have been cured, 16,356 relieved.

He appeared amongst men, when at His word "the lame walked, and the lepers were cleansed."

Let it not, however, be thought, that in offering these prayers to his Flock, the Bishop designed them as a substitute for the service of the Sanctuary.

They, of all others, have cause to "go their way into His gates with thanksgiving, and into His courts with praise," who have been "healed of their infirmities, and crowned with mercy and loving-kindness."

We have, in this manual, Bishop Ken's own emphatic exhortation to all who come to the Baths for cure, that they "be sure *daily* to frequent the public prayers, or as often as their infirmity permits."*

The publication of this work, in its present form, was not only suggested, but much of the labour in preparing the Prayers for the press, was undertaken by one of an honoured name and race; one

* The opportunities of performing this duty are afforded not only at the Abbey Church, but at a small Chapel erected near the source of one of the Springs and attached to the ancient Hospital of S. John the Baptist. This was founded in 1180 by a worthy predecessor of Bishop Ken, Bishop Reginald Fitz-Joceline, for the benefit of sick and aged poor.

who, in her sphere, displays the same active ze and devotion in the promotion of all that c benefit her fellow creatures—all that is "love and of good report"—which mark the brig career of her Apostolic Brother in New Zealand

Many of those who use this manual mig feel disappointed, if some particulars of t Author's Life were not given. For their use brief memoir has been compiled. The Bisho three Hymns are also subjoined to the Prayer they could not be misplaced in any Book Devotion.

Bath, 1849.

TO

THE HONOURABLE

SIR JOHN TAYLOR COLERIDGE, KNT.,

ONE OF THE JUDGES

OF THE

COURT OF QUEEN'S BENCH,

This Sketch of the Life

OF

BISHOP KEN

IS DEDICATED,

BY THE AUTHOR,

WITH FEELINGS OF RESPECT AND AFFECTION.

ADDRESS OF BISHOP KEN TO THE SICK PERSON.

GOOD CHRISTIAN BROTHER OR SISTER,

Whatsoever the calamity be, which brings you to this place, I am sensible how tender a regard I ought to have for you, since you are come within my fold, in imitation of our most merciful REDEEMER, Who in respect even of our bodily distempers, sympathised with our miseries, bore our griefs, and carried our sorrows. (Isaiah liii. 4; S. Matt. viii. 17.)

For this reason I could not satisfy myself by daily praying for you, as I daily do, unless I did also send you these directions and prayers, which are few, and short, and familiar, suitable to the infirmities of your condition, and which I hope by GOD's blessing, may be words spoken in season; nor can I doubt but that all of you who want such helps will seriously peruse them, and observe the advices of your spiritual physicians, as you are wont to do those of your bodily one.

Do not think that the baths can do you any good without God's immediate blessing on them, for it is God that must first heal the waters before they can have any virtue to heal you.

The river Jordan could never have cleansed Naaman of his leprosy, (2 Kings v. 10,) had he washed himself in it seventy times seven times, had not God blessed it to his cleansing. The pool of Siloam could never have restored sight to one born blind, had not our Lord sent him to it. (S. John ix. 7.) And the pool of Bethesda could never have made sick persons whole, but that an angel was sent by God to trouble the waters. (S. John v. 4.)

I cannot, then, do better than send you to that angel, who, according to S. John, flies in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, saying with a loud voice, "Fear God, and give glory to Him: and worship Him That made heaven, and earth, and the sea, and the fountains of waters." (Revelations xiv. 7.) This was the angel's sermon, and I beseech you to become his hearers, and to observe how, after the heaven, and the earth, and the sea, he particularly mentions the springs or fountains of waters, as a very wonderful part of the creation; for out of the dark places of the earth, through passages, and from causes unknown to the search of the wisest of men, God makes sweet and fresh springs to rise, to water

the earth, to give drink to every beast of the field, and to supply all the necessities of human life; and springs of different kinds, some to allay our thirst, some to cure our diseases.

Look therefore on the bath as a very admirable and merciful work of Divine Providence, designed for the good of a great number of infirm persons, as well as of yourself. Praise and adore God, Who has signally manifested His power, and His mercy, in creating so universal a good; and the first thing you do when you are come to this place, worship God Who made these fountains.

To this end, you may use the following form at your first coming, and all the time of your stay: and observe that this, and all the other forms which you find here, are penned in distinct parts on purpose, that you may choose those, which are most suitable to your condition, or recite one at a time, if your weakness will not bear any longer exertion of your mind.

A Thanksgiving for the Waters, and a Prayer for God's Blessing on them.

With all humility of soul and body, I praise, and adore, and worship Thee, O Lord God, All-mighty and All-gracious, Who hast made the fountains of

waters; (Rev. xiv. 7;) "Thou sendest the springs into the valleys which run among the hills," (Psalm civ. 10;) some for our refreshment, some for medicine, and in particular, Thou hast sent us this spring as a general good to infirm persons. And therefore all glory be to Thee.

Thee only, O LORD, do I acknowledge the Author of the spring; Thou only canst make it effectual to my cure. In Thee only I trust; on Thee only I depend; to Thee only I commit myself; all my hope is only in Thee.

Behold, O merciful LORD, I am come to the bath, as Naaman to Jordan; O may I feel the like happy effect! O may I wash and be healed!

I come, LORD, like the blind man to the pool of Siloam; I come, for Thou Thyself hast sent me, as Thou didst send him. Thy providence, by laying on me this distemper, has bid me come hither. O may this bath be as powerful to restore my health, as the pool was to give the blind man his sight!

I come, LORD, to this bath, like the infirm man to the pool of Bethesda; O send Thy angel to move the waters as I step into them, to move them, not only for me, but for all other infirm persons also, whom Thou hast sent hither, "that we may be made whole, of whatsoever diseases we have," (S. John v. 4,) if it seem good in Thy sight.

LORD, be Thou pleased to guide and counsel my

physician, that he may thoroughly discover the cause of my distemper, and prescribe proper means for my recovery, and do Thou so bless those means, that in Thy good time they may become successful.

O my God, hear me, and help me, for the merits of Jesus Christ, Thy beloved Son, our Redeemer and Advocate. *Amen.*

You have great reason to begin with God, not only because He made the bath, and can alone bless it to your health, but also because He is the Author of that very distemper that brings you hither. For "affliction cometh not forth of the dust, neither doth trouble spring out of the ground." (Job v. 6.) It is not a thing that happens to us by chance; it does not proceed only from natural causes, which are merely instrumental; we must look beyond all these, to the permission and appointment of Divine Providence, from which it first took its rise, and by which it is wholly conducted.

Since, then, it is certain that your affliction comes from God, and it is as certain that "God does not afflict willingly, nor grieve the children of men," (Lamentations iii. 33,) but that He has always a most righteous motive to incline Him to afflict them; it very highly concerns you to examine yourself with

all the care you can, that you may discover w. there is in you, what you have done, to move t God of mercy to grieve you.

There is no calamity, whether it be sickness, c pain, or lameness, or the like, that can befall us, bu it is the natural consequence of our depraved, frail, mortal condition, and is incident to good men, as well as to bad; to the former it is a trial, to the latter it is a punishment.

Holy Scripture teaches us that God has threatened very many and very sore bodily diseases to disobedience; (Deut. xxviii. 58, 59, 60; Deut. xxix. 22; 2 Sam. xii. 15; 2 Chron. xxi. 18;) and that they who are sick are "stricken by God." The Corinthians, who profaned the blessed sacrament of the Lord's Supper, were for that cause many of them "weak and sickly." (1 Cor. xi. 30.) And our Saviour, in His advice to the man whom He had cured of an infirmity of thirty-eight years' continuance, intimates that sin was the cause of that inveterate disease.—"Behold, thou art made whole: sin no more, lest a worse thing come unto thee." (S. John v. 14.)

But when God is pleased to afflict righteous persons with sickness, as He did king David and Hezekiah, (Psalm xxxviii. 7; Isaiah xxxviii. 1,) their sickness is not an effect of God's anger, but of His fatherly correction towards them.

The like may be said of lameness, which happens by the Divine direction to good men as well as to the wicked. "King Asa, who did that which was right in the eyes of the LORD, in the time of his old age was diseased in his feet." (1 Kings xv. 11—23.) Mephibosheth was lame from five years old, (2 Sam. iv. 4,) and the poor man whom S. John miraculously healed, was "lame from his mother's womb." (Acts iii. 2.)

Since, then, both sickness and lameness are strokes given us by GOD, to Him we must chiefly, and in the first place, betake ourselves for cure; and the HOLY GHOST has set a mark of spiritual disgrace on Asa, who was otherwise a good king, that "in his disease he sought not to the LORD, but to the physicians." (2 Chron. xvi. 12.)

Not that the Scripture does in the least condemn or discourage our going to the physicians, when we are sick, or our use of all due means for our recovery. Our SAVIOUR Himself, when He says, "They that be whole need not a physician, but they that are sick," (S. Matt. ix. 12,) sufficiently intimates that they that are sick do need one.

The son of Sirach gives excellent advice to both the sick and the physician: "Honour a physician with the honour due unto him, for the uses which you may have of him, for the LORD hath created him; the LORD hath created medicines out of the

earth, and he that is wise will not abhor them; and with such doth he heal men, and taketh away their pains." But then he adds, "My son, in thy sickness be not negligent, but pray unto the LORD, and He will make thee whole; leave off from sin, and order thine hands aright, and cleanse thy heart from all wickedness; then give place to the physician. There is a time when in their hands there is good success; for they also shall pray unto the LORD, that He would prosper that which they give for ease and remedy to prolong life." (Ecclus. xxviii. 1, &c.)

As your Bishop, I earnestly recommend to you this counsel of the son of Sirach; and therefore, to you that are sick, or infirm, or lame, I recommend repentance and prayer, and sacrifice, the sacrifice of alms, by which you will offer to GOD a sweet savour. To your physician, I also recommend devout prayer to the Author of health and sickness; that his physic may prosper; and then his physic is like to procure a blessing, when both the patient and the physician join in their prayers for it.

I exhort you to begin with repentance, and to read devotional books on that subject, of which, blessed be GOD, there are good store; for it is repentance that must dispose you for prayer.

The prophet complains of the hardness of heart of those who, when GOD had stricken them, did not grieve. (Jeremiah v. 3.) GOD forbid you should

be thus obdurate! God forbid: but since He has stricken you, you should grieve, and grieve with that "godly sorrow which worketh repentance to salvation not to be repented of." (2 Cor. vii. 10.)

I beseech you, then, to examine yourselves very seriously, whether you have ever repented of your sins, so as to "bring forth fruits meet for repentance;" (S. Matt. iii. 8;) for if you are guilty either of total impenitence or of a relapse into your old sins, or if you lie under the dominion of any one wilful sin, look no further for the original cause of your distemper; God has, in justice, sent it for your punishment.

But the most merciful God, Who delights not in the death of a sinner, in His very punishments designs rather to awaken than destroy us; and if this punishment, by which God calls you to repentance, *does* awaken you out of your former security, it turns to a blessing, to a happy occasion of your eternal bliss. Be of good cheer, then, and repent.

Your very bodily distemper will present you with a lively idea of your sins, and Holy Scripture makes use of the former to picture to us the latter. Think, then, of the weakness, the pain, the indisposedness, the restlessness, the danger that afflict the sick man, compare them with that impotence to good, that anguish of a wounded spirit, that universal indisposedness to duty, that restlessness of con-

science, those horrors of eternal torments, which attend the sinner, and which, without repentance, are for ever incurable; and make this reflection with yourself, that if we are so very solicitous for the cure of our bodies, much more ought we to be solicitous for the cure of our souls.

But if your heart does not condemn you, if you are conscious to yourself that you have truly repented, and have never returned to your former sins, and indulge no one wilful sin, and have nothing to accuse yourself of but your daily failings, which are the unavoidable unhappiness of our fallen nature, and for which you daily beg pardon, then is your distemper a fatherly chastisement only, and you ought to rejoice in it rather than in the least to regret it. However, it is your best way to renew your repentance on this occasion, and to be sure to "hear God's rod," (Micah vi. 9,) and to learn that lesson from it in which you are sensible you were deficient before, and which God has sent this affliction on purpose to teach you.

True repentance will rightly dispose you for prayer, and you will come with boldness, with an humble but firm confidence "to the throne of grace," when you can look on God as reconciled to you in Jesus Christ, and shall be sure to obtain "help in time of need," (Heb. iv. 16,)—to obtain either the cure of your distemper, or (if God see the continuance of

it to be more for your spiritual advantage) such grace which is sufficient for you; such consolation in your own soul and satisfaction in GOD's good pleasure as shall abundantly overbalance your calamity.

Prayer is a duty always binding upon us, and to be practised by all, because all stand alike in need of the Divine mercy and blessing: but it is more especially the duty proper for the time of affliction, because our needs are then more pressing, and therefore, says S. James, "Is any afflicted? let him pray." (S. James v. 13.)

Nor is it enough for you to pray for yourselves, but, according to the same apostle's advice, and as soon as you come to this place, whether you are poor or rich, "call for," or if you are able, go yourself to, "the elders of the Church," (S. James v. 14,) to pray over you as GOD's Ministers, and to give you ghostly counsel as they are guides of souls. Desire them that you may have the daily prayers of the whole congregation for you, that the waters may be blessed to you, and be sure you daily frequent the public prayers yourself, or as often as your infirmity permits.*

In all your prayers for deliverance from your present affliction, you must always remember to pray

* Divine service is performed within the walls of the General Hospital. Patients have also the means of constantly obtaining, in private, spiritual advice from the Chaplain.

with resignation of your own will to the Divine will, as our LORD hath taught us, "FATHER, if Thou be willing, remove this cup from Me: nevertheless not My will, but Thine, be done." (S. Luke xxii. 42.) This short, effectual, heavenly prayer, I beseech you to have always in your heart and in your mouth; and the oftener you repeat it, endeavour to repeat it with more and more fervency, committing your condition, all your sorrows, and the answer of all your prayers, wholly to GOD; "committing the keeping of your soul to Him in well-doing, as unto a faithful Creator." (1 S. Peter iv. 19.)

Of the two prayers which follow, you may use daily one or both, in whole or in part, as they best suit with the temper of your soul, and with your particular condition.

I.

A Prayer for Repentance.

O HOLY LORD GOD, I, wretched sinner, humbly acknowledge that Thou in Thy justice hast laid this calamity on me for my sins. Glory be to Thee, O LORD, that Thou hast not given me over as incorrigible, that Thou hast sent this punishment to awaken and to humble me. O may it have that blessed

effect on me, that from my very misery I may date my salvation. Thou, LORD, hast stricken me, [*with sickness—with lameness,*] and it is just I should "bear Thy indignation, because I have sinned against Thee." (Micah vii. 9.)

Blessed be Thy infinite goodness, that my punishment is not greater, that "Thou hast not suffered Thy whole displeasure to arise." (Psalm lxxviii. 39.)

O LORD GOD, in the midst of judgment remember mercy,—that mercy which is over all Thy works, that mercy in which Thou Thyself delightest. Behold a great, a miserable sinner, a fit object of that mercy, here prostrate before Thee. LORD, have mercy on me.

Ah, LORD, my spiritual distemper is far more mortal than my bodily. O that it might be Thy good pleasure to forgive the one and to remove the other.

O Thou that art rich in mercy, give the grace of true repentance to all that come to these waters, and give it to me, the greatest sinner of them all.

LORD, give me grace to examine all my mispent life; in the bitterness of my soul to confess my sins; with a broken and contrite heart to bewail them; with utmost abhorrence to forsake them; and do Thou so "order my steps in Thy word," (Psalm cxix. 133,) that for the time to come "no wickedness may have dominion over me," that I may "bring forth fruits meet for repentance." (S. Matt. iii. 8.)

I confess, LORD, that I have abused my members and made them "instruments of unrighteousness unto sin," (Romans vi. 13,) and Thou hast most justly punished them for it. O restore them to me again, and I will endeavour all my life to "make them instruments of righteousness" to Thy glory.

Ah, LORD, it is the cure of my soul for which I pray more earnestly than for the cure of my body. I go to the bath for my bodily health, and do Thou bless it, if it be Thy will, to my perfect recovery, and to the recovery of all those that come hither with me. But for the health of my soul, I fly to the blood of JESUS, "to the fountain opened for sin and for uncleanness;" (Zech. xiii. 1;) I consult my bodily physician for my distemper, but with much greater concern I fly to Thee, O LORD, Who art the Sovereign Physician of souls.

"Heal my soul, O GOD, for I have sinned," grievously sinned, "against Thee," (Psalm lxi. 4,) and by my sins have provoked Thee, Who art the GOD of mercy, to anger. O heal my backslidings, and love me freely, and take away mine iniquity, and receive me graciously, and turn Thine anger from me. (Hos. iv. 2—4.)

I humbly pray to Thee, O LORD, for my bodily cure: but because I know I may be eternally happy hereafter without health of body here, I pray for it with a resolution to acquiesce in [submit to] Thy

good pleasure, shouldst Thou think fit to deny it. But, O my God, when I pray for the cure of my soul, I will never give over importuning Thee, till Thou givest me that "godly sorrow which worketh repentance to salvation not to be repented of," (2 Cor. vii. 10,) till Thou hast begun to kindle Thy love in my heart.

"Turn Thou me, O Lord, and I shall be turned;" (Lam. v. 21;) I will give Thee no rest till Thou hast turned me to Thyself. Turn me, then, O my God. O turn me, O pardon me, O succour me, O heal me, O save me, for Thy own infinite mercies' sake, and for the merits of Jesus Christ Thy Beloved, in Whom Thou hast made sinners accepted. *Amen. Amen.*

II.

A Prayer for Amendment, when God is pleased to try us.

"I know, Lord, that Thy judgments are right, and that Thou of very faithfulness hast caused me to be troubled;" (Psalm cxix. 75;) for "before I was afflicted I went astray: but now have I kept Thy word." (Psalm cxix. 6.) Blessed be Thy goodness for afflicting me.

True it is, O my God, that Thou hast most seasonably sent me this affliction, [*this sickness—this lameness,*] because Thou in Thy gracious wisdom didst see that I wanted it. O may it have its full influence on my soul, that I may be bettered by it.

I humbly beg of Thee, O merciful Father, that this affliction may strengthen my faith, which Thou sawest was growing weak; fix my hope, which was staggering; quicken my devotion, which was languishing; re-kindle my charity, which was cooling; revive my zeal, which was dying; confirm my obedience, which was wavering; recover my patience, which was fainting; mortify my pride, which was presuming; and perfect my repentance, which was daily decaying: for all these and the like infirmities, to which my soul is exposed, O make Thy affliction my cure!

Grant, O my God, that this affliction Thou hast in mercy laid on me, may wean all my affections from the world, which I was apt to grow too fond of; rescue me from those occasions of evil of which I was in danger; secure me from those temptations which were ready to assault me; restrain me from those sins to which my nature most strongly inclined; preserve me from all those abuses of health I am apt to incur; and purify my soul from all that dross, and from all those vicious propensions which either my repentance had left behind, or which I have since contracted.

O my God, let Thy affliction produce my amendment, and all the happy effects in me, which it is wont to do in Thy children, and which Thou in mercy dost design it should, and then continue Thy affliction, if it seem good in Thy sight: behold, Lord, "happy is the man whom Thou thus correctest." (Job v. 7.)

What is best for me, O my God, I know not: my flesh desires a deliverance from this distemper, and if it be Thy pleasure, O Lord, deliver me: my spirit desires that Thou only wouldst choose for me. Do Thou, then, O Heavenly Father, choose for me, because Thou art my Father, and out of Thy fatherly tenderness wilt be sure to choose what is best for me. I resign my own will entirely to Thine. Let me be enabled to say, after my gracious Saviour's example, "Father, if Thou be willing, remove this cup from me: nevertheless, not my will, but Thine, be done." (S. Luke xxii. 42.)

O my Father, if it be Thy blessed will these waters should not be effectual to me, make them effectual to all other infirm persons besides. I will rejoice in Thy goodness for removing their affliction, I will acquiesce in Thy goodness for continuing mine.

Hear, Lord, and have compassion on me, for the merits and sufferings of Jesus Christ, Whose perfect resignation may I always imitate. *Amen. Amen.*

NEXT to the great duties of repentance and prayer, I am to exhort you to sacrifice — the sacrifice of alms-giving, which is a duty appropriate to the rich, or to those who have a competence of the things of this world, so that as hitherto I have united the rich and poor together, because both are alike obliged to repent and to pray, I must now separate them, and give distinct exhortations to them both.

AN EXHORTATION TO THE RICH.

IF you are rich, or have wherewithal to relieve others, then be sure too to be rich in good works, and according to your ability give alms, and give them in this place to those poor Christians who come to the baths for the cure of the like distempers as the rich do, but have nothing to sustain them, or to defray the charges of their cure.

From what you feel yourself, learn to compassionate the like miseries in others; that relief you would desire others should show to you, were you in want, do you show to the poor; those blessings—that ease, that health, and that patience—you beg of GOD for yourself, beg of GOD for all others which you see are in the like distress, and beg it as you would for yourself, and with a like concern.

Such charity as this will be an unspeakable com-

fort to you, whatever your distemper is; there is a present temporal blessing promised to it, and promised to charitable persons in that very time, when they most of all want it, namely in the time of their trouble, and on their sick beds, "for blessed is he that considereth the poor and needy, the LORD shall deliver him in the time of trouble, the LORD will strengthen him upon the bed of languishing; Thou wilt make all his bed in his sickness." (Psalm xli. 1, 3.)

Learn then of our most compassionate SAVIOUR to show mercy to the sick, and the lame, and to contribute all you can to their healing. Lay aside money for that very use, and pray to GOD to direct your charity to those who most want it, and who are most worthy to be relieved; by this means you will be able conscientiously to say with Job, "I was eyes to the blind, and feet was I to the lame." (Job xix. 15.)

That you may obtain grace to dispose your heart to this duty of charity, you may use the following.

A Prayer for the Rich.

ALL glory be to Thee, O LORD GOD, for that portion of the good things of this life Thou hast been pleased to vouchsafe me; Thou, LORD, hast made me Thy steward of them, and at the great day I must

give an account to Thee of my stewardship; O ma me a faithful steward of them, that I may give a account to Thee with joy, and not with grief.

Thou, LORD, hast made it an argument of my love to Thee, to show compassion to my brother in his need. Behold, LORD, I see many of my brethren and sisters here in need, and out of a grateful sense of Thy infinite love to me, I desire to show love to them, and according to my ability, to contribute to their comfort, support, and cure. Glory be to Thee Who hast enabled me to do it.

O blessed SAVIOUR, I see Thee, in every one of Thy poor members, here lying at the pool. O give me grace to open wide my hand to help them,—and do Thou vouchsafe help to me in my time of need.

O my GOD, do Thou direct me, in the distribution of my alms, to those who most want, and who best deserve relief; that I may dispose of them most agreeably to Thy will, and to those who shall most glorify Thee for them.

O make me ever merciful, as Thou, O FATHER in heaven, art merciful,—grant me a share in that mercy, with which Thou hast promised to bless the merciful,—and send me deliverance in the time of trouble.

Hear, LORD, forgive, and save me, for Thine own infinite mercies' sake, for Thy truth and promises' sake, and for the merits of JESUS Thy Beloved.

Ejaculations at the giving of Alms.

"BLESSED be Thou, O LORD GOD, for ever and ever; —for all things come of Thee, and of Thy own do I now give Thee." (1 Chron. xxix. 14.) LORD, let these alms be "an odour of a sweet smell, a sacrifice acceptable, well pleasing to Thee," through JESUS the SON of Thy love. (Phil. iv. 18.)

AN EXHORTATION TO THE POOR.

YOU that are poor, though you cannot exercise your charity in giving to others, yet you may, and ought to do it, in praying for them, especially for your benefactors.

The greater your temporal wants are, the more they should teach you to depend on GOD, and the fewer are your temptations; and your very poverty, if you make a sanctified use of it, will teach you poverty of spirit, humility, heavenly-mindedness, a lively faith, and a firm confidence in GOD, Who is your only refuge and help in your greatest need.

A Prayer for the Poor.

O LORD GOD, the refuge of all mankind, but especially of the miserable, the needy, and suffering; look down with Thine eyes of pity on my low and destitute condition.

Thou, LORD, hast been pleased to deny me the riches and conveniences of this life; blessed be Thy Name for it. Thou sawest I should abuse them, and therefore hast in mercy withheld from me those occasions of sin. But since Thou art pleased to lay this further calamity [*this sickness—lameness,*] on me, which has brought me hither, O be Thou also pleased to succour and to support me under it.

Send seasonable relief, O my GOD, to all other poor and needy persons, who are come hither, afflicted like myself. O bless the waters to our cure; that being restored to our health and strength, we may return to our labour, and according to Thy Divine appointment, in the sweat of our face may eat our bread. Bless these waters, O LORD, to all other infirm persons, but especially bless them to those who have showed kindness to me.

LORD, sanctify my affliction and poverty to me, that I may be humble and constant under them, and submissive to the disposals of Thy most wise and gracious Providence.

O my God, though I am poor in this world, make me rich in faith. I will gladly want riches here, so I may have treasures in heaven hereafter, and be an heir of the kingdom which Thou hast promised to those that love Thee. Lord, pity me; Lord, hear me; Lord, help me; Lord, save me, according to the multitude of Thy mercies, and the merits of my Saviour. *Amen. Amen.*

The Poor Man's Prayer for those that relieve him.

Glory be to Thee, O Lord, for my benefactors; glory be to Thee, Who hast given them ability, and enlarged their hearts, to relieve the poor and needy; glory be to Thee for directing them, in particular, to relieve me.

O my God, I earnestly beg of Thee to show mercy to them who have showed mercy to me. I have had the comfort of their alms, blessed be Thy holy Name.

O give them a plentiful recompense for it; reward them sevenfold into their bosom, through Jesus Christ, Thy beloved Son. *Amen. Amen.*

Short Prayers for those too weak to use a longer form.

As for me, I am poor and needy, but Thou, Lo carest for me, and on Thee, LORD, I cast all cares.

Glory be to Thee, O LORD, Who deliverest th poor and the sick in their affliction. O let it be Th pleasure to deliver me.

O LORD, the poor committeth himself to Thee, for Thou art the helper of the friendless, and to Thee, poor as I am, I wholly commit myself. O be Thou my helper; O be Thou my friend!

Thou, O GOD, hast of Thy goodness prepared for the poor, and they shall give thanks unto Thy holy Name for these Thy mercies.

O my soul, put thy trust in the LORD, and be doing good: dwell in the land, and verily thou shalt be fed.

I MUST now passionately [earnestly] beseech you, rich and poor alike, if you have a concern for the eternal welfare of your souls, any honour for that most holy religion you profess, any reverence for the pure all-seeing eyes of GOD, to take all imaginable care that you do not abuse the bath by any sin or impurity which may defile yourselves or others; for

this is the way to turn the means of your cure into an occasion of the greater sin, and to provoke God to send you away with a dreadful curse, instead of a blessing.

If, after a due use of the baths, you find any benefits from them, and that your distemper is either removed or abated: as you may have desired the prayers of the congregation at your first coming, for God's blessing on the waters; so it is most just and right that you should desire those who worship with you at church to give thanks with you, and to render to God a public acknowledgment for the mercy He has vouchsafed you.*

Be very careful that, when you are well, you do not forget you were sick, but let that advice which our Lord gave to the impotent man whom He had made whole, be deeply impressed on your mind, say it often to your own soul, "Sin no more, lest a worse thing come unto thee." (S. John v. 14.)

Renew all those good resolutions you made in the day of your distress; be very watchful and jealous over yourself for fear of backsliding; avoid all occasions of sin for the future, and devote that health to which God has in tender mercy restored you, to His glory and the good of your fellow creatures.

* Each patient, when discharged, carries with him a proper form, and an injunction to have the same read publicly by the clergyman on returning home.

A Thanksgiving for those relieved by the Waters.

All praise, all glory be to Thee, my Lord and my God, for hearing my prayers in the time of my trouble, for blessing the waters to my good, [*to my ease*, or *to my cure*.] O may I never forget this blessing! O may I ever give Thee thanks for it!

Lord, I am fearful of my own treacherous and deceitful heart, lest, now that Thou hast *abated* [or *freed me from*] my affliction, I shall grow cold in my devotion, and that the sense of my duty will be apt to wear off with my affliction; but my sure and only trust is in the assistance of Thy grace. O hold up my goings in Thy paths, that my footsteps slip not; O keep me as the apple of Thine eye. O may I sin no more, lest a worse thing come unto me.

Praise the Lord, O my soul: while I live will I praise the Lord; as long as I have my being, I will sing praises unto my God.

I called upon the Lord in my trouble, and the Lord heard me at large; therefore will I praise Him.

Thou art my God, and I will thank Thee; Thou art the Lord, and I will praise Thee.

"Praised be the Lord, Who hath not cast out my prayer, nor turned His mercy from me." (Psalm lxvi. 18.—*Prayer Book Translation.*)

"O give thanks unto the LORD, for He is gracious, and His mercy endureth for ever." (Psalm cxxxvi. 1.—*Prayer Book Translation.*)

I will not only praise Thee in secret, O LORD, but I will tell abroad what Thou hast done for my soul. I will give thanks unto Thee in the great congregation: I will praise Thee among much people.

Accept, O my GOD, this my sacrifice of praise and thanksgiving; and since the longer I live, the more I experience Thy most adorable, boundless goodness, the more devoutly may I daily praise Thee, the more fervently may I daily love Thee, through JESUS CHRIST, Thy Beloved. *Amen. Amen.*

To this you may properly add the 103*rd Psalm.*

IF, after you have used the waters, you find no relief from them, be not discouraged. It may be, GOD designs to bring about your cure by some other means: it may be He sees it best for your spiritual good, that your disease should continue, and therefore it is your bounden duty patiently to submit to His good pleasure.

If you are conscious to yourself that you have truly repented of all your sins past, and that the desire of your soul is towards GOD, you may be then

assured that God chasteneth you because He loves you, that He dealeth with you as with a child, and that His fatherly loving-kindness is ever yearning on you.

It is most true, as the Apostle affirms, "no chastening for the present seemeth to be joyous, but grievous," and so will your chastening seem to you; "nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby;" (Heb. xii. 11;) and such fruit it will, in the end, without fail, yield to you.

Believe me, then, that you will at last, to your unspeakable joy, find by experience that all things, even the sharpest and the most continued afflictions, work together for good, to them that love God. (Romans viii. 28.)

Short Prayers for the afflicted and suffering.

"Deal Thou with me, O Lord, according to Thy Name, for sweet is Thy mercy."

"Thou hast been my succour, leave me not, neither forsake me, O God of my salvation."

"I should utterly have fainted, but that I believe verily to see the goodness of the Lord, in the land of the living."

"I will wait on the Lord, from Whom alone cometh salvation."

"Though I am sometime afraid, yet put I my trust in Thee."

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee."

"O what great troubles and adversities hast Thou showed me, and yet didst Thou turn and refresh me."

"As for me, I will patiently abide alway, and will praise Thee more and more."

"In the multitude of the sorrows I had in my heart, Thy comforts have refreshed my soul."

Unto Thy entire disposal I resign my spirit, "for Thou hast redeemed me, O LORD, Thou GOD of truth."

O may I always do and suffer Thy will.

My GOD, though Thou slayest me, yet will I put my trust in Thee.

"Why art thou so full of heaviness, O my soul; and why art thou so disquieted within me."

It is the LORD, it is my GOD, it is my Father, it is my Friend, it is infinite Love that afflicts me: let Him do what seemeth Him good: He can will nothing but good for me; He can do nothing but good to me; His will be ever done, and not my own.

To these Ejaculations may be added, when GOD *is pleased to try us, the Prayer for Amendment, at page* 15.

A Morning Hymn.

AWAKE, my soul, and with the sun,
Thy daily stage of duty run;
Shake off dull sloth, and joyful* rise
To pay thy morning sacrifice.

Thy precious time mispent, redeem,
Each present day thy last esteem;
Improve thy talent with due care,
For the great day thyself prepare.

In conversation be sincere,
Keep conscience as the noon-tide clear:
Think how All-seeing GOD thy ways
And all thy secret thought† surveys.

By influence of the light divine,
Let thine‡ own light to others shine,
Reflect all Heaven's propitious rays,
In ardent love, and cheerful praise.

Various readings:—* *early*; † *thoughts*; ‡ *thy*.

Wake, and lift up thyself, my heart,
And with the Angels bear thy part,
Who all night long unwearied sing
High praise to the eternal King.

I wake, I wake; ye heavenly choir,
May your devotion me inspire,
That I like you my age may spend,
Like you may on my God attend.

May I like you on God delight,
Have all day long my God in sight,
Perform like you my Maker's will—
O may I never more do ill.

Had I your wings, to Heaven I'd fly—
But God shall that defect supply;
And my soul, wing'd with warm desire,
Shall all day long to Heaven aspire.

All praise to Thee, Who safe hast kept
And hast refresh'd me whilst I slept:
Grant, Lord, when I from death shall wake,
I may of endless light partake.

I would not wake, nor rise again,
E'en Heaven itself I would disdain,
Wert not Thou there to be enjoy'd,
And I in hymns to be employ'd.

Heaven is, dear LORD, where'er Thou art,
Oh, never then from me depart:
For to my soul, 'tis hell to be
But for one moment void of Thee.

LORD, I my vows to Thee renew;
Disperse my sins as morning dew:
Guard my first springs of thought and will,
And with Thyself my spirit fill.

Direct, control, suggest this day,
All I design, or do, or say;
That all my powers with all their might
In Thy sole Glory may unite.

Praise GOD, from Whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye Heavenly Host;
Praise FATHER, SON, and HOLY GHOST.

An Evening Hymn.

All praise to Thee, my God, this night,
For all the blessings of the light:
Keep me, O keep me, King of kings,
Beneath Thy own Almighty wings.

Forgive me, Lord, for Thy dear Son,
The ill that I this day have done;
That with the world, myself, and Thee,
I ere I sleep at peace may be.

Teach me to live, that I may dread
The grave as little as my bed;
To die, that this vile body may
Rise glorious at the awful Day.

O, may my soul on Thee repose,
And may sweet sleep mine eyelids close;
Sleep that may me more vigorous make,
To serve my God when I awake.

When in the night I sleepless lie,
My soul with heavenly thoughts supply:
Let no ill dreams disturb my rest,
No powers of darkness me molest.

Dull sleep, of sense me to deprive!
I am but half my time alive;
Thy faithful lovers, LORD, are griev'd,
To lie so long of Thee bereav'd.

But though sleep o'er my frailty reigns
Let it not hold me long in chains;
And now and then let loose my heart,
Till it an Hallelujah dart.

The faster sleep the senses binds,
The more unfettered are our minds;
O, may my soul, from matter free,
Thy loveliness unclouded see!

Oh, when shall I, in endless day,
For ever chase dark sleep away,
And hymns, with the supernal choir,
Incessant sing and never tire?

Oh, may my Guardian while I sleep
Close to my bed his vigils keep,
His love angelical instil,
Stop all the avenues of ill.

May he celestial joys rehearse,
And thought to thought with me converse;
Or in my stead, all the night long,
Sing to my GOD a grateful song.

Praise GOD, from Whom all blessings flow:
Praise Him, all creatures here below;
Praise Him above, ye Heavenly Host;
Praise FATHER, SON, and HOLY GHOST.

Shine on me, LORD; new life impart,
Fresh ardours kindle in my heart;
One ray of Thy all-quickening light
Dispels the sloth and clouds of night.

LORD, lest the tempter me surprise,
Watch over Thine own sacrifice;
All loose, all idle thoughts cast out,
And make my very dreams devout.

Praise GOD, from Whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye Heavenly Host;
Praise FATHER, SON, and HOLY GHOST.

ARMS OF THOMAS KEN.

artin Browne,
Surgeon,
rman of London.

2nd Wife.

Jane Ken,=John Simmonds.
living 1651.

Anne Ken, = IZAAK
b. 1610,
m. 1646,
d. 1662.

b. at S
15
d. at Wi
16

artin Ken,
b. 1640.

THOMAS
Young
Bishop of Ba
b. 1
d. 171

William Beacham,
Fel. New Col.,
Oxford.
d. 1711.

Izaak Walton, M.A.,
b. 1651,
Rector of Polshot,
Wilts., 1681, Canon
of Salisbury,
d. unmarried,
1719.

Anne Walton,=Willia
b. 1647-8.
m. 1676.
d. 1715.

Preben
Rect

William Hawkins
b. 1678,
d. 1748.
Executor and Biogr
pher of Bishop Ke

William Hawkins, = Widow of
Vicar of Boldre, — Treherne.
d. ab. 1776-7.

Ann Ha
b. 17
d. 17

Wife.
a M.
low,
arley
reet,
don.

Thomas Knapp=Frances
Blagdon, of Hawes.
Winchester.

Rev. Henry
Hawes.
d. SP, 1809.

Rev. Herbert
Hawes, D.D.,
Rector of
Bemerton,
Prebendary of
Salisbury.
d. 1836.

Rev. Francis=F
Merewether,
Rector
of Cole Or-
ton, Leices-
tershire.
M.A.

Three Sons and One

John Merewether, D.D.,=Mary Ann
Dean of Hereford,
Deputy Clerk of the
Closet to King William
IV., and Queen
Victoria, and Chaplain
to Adelaide, Queen
Dowager.

Mary Ann

d.

Lucy.

William,
Scinde
Irregular
Horse.

Six Sons and Three Daughters.

One Daught

In Collinson's History of Somersetshire, (Vol. III., p. 592,) living at Ken in 1545. His

THE LIFE

OF

THOMAS KEN, D.D.,

SOMETIME BISHOP OF BATH AND WELLS.

"—— in these cloisters holy Ken strengthened with deeper prayer
His own and his dear scholars' souls to what pure souls should dare;
Bold to rebuke enthroned sin, with calm undazzled faith,
Whether amid the pomp of courts, or on the bed of death:
Firm against kingly terrors in his free country's cause,
Faithful to God's anointed against a world's applause."—

Lines on the four hundred and fiftieth Anniversary of the opening of Winchester College, 1843.

"This world is founded upon the seas, and established on the floods; the very foundation of it is laid in mutability. But he that loves God, and trusts in His Beloved, is like Mount Sion, that cannot be removed, but stands fast for ever; he is built on the rock of ages, he stands firm on a height that has no precipice—is above all assaults—and is in eternal security."—*Bishop Ken's Sermon on the Character of Daniel.*

"Glory be to Thee, O LORD my GOD, Who hast made me a member of the particular Church of England, whose faith and government, and worship, are holy, and catholic, and apostolic, and free from the extremes of irreverence or superstition; and which I firmly believe to be a sound part of Thy Church universal, and which teaches me charity to those who dissent from me: and therefore all love, all glory be to Thee!

"O my GOD, give me grace to continue steadfast in her bosom, to improve all those helps to true piety, all those means of grace, all those incentives of Thy love, Thou hast mercifully indulged me in her Communion, that I may, with primitive affections and fervour, praise and love Thee."—*Practice of Divine Love*, p. xl.

PREFACE TO THE LIFE.

In the following pages, I have simply endeavoured to give a brief narrative of the most important events in Bishop Ken's life, and, wherever it could be done, to relate those events in his own words.

As his earliest biographer, William Hawkins, his great nephew and executor, admits that he had "superior opportunities of knowledge and inquiry," it is much to be regretted that he did not avail himself fully of these advantages, and especially that he did not give us a large collection of the Bishop's correspondence. This deficiency has been partly supplied by the Rev. Canon Bowles, in his Life of the Bishop, published in 1830, and by the Rev. J. T. Round, in the recent edition of his Prose Works. In these Publications we find some most interesting letters, both from the Bishop and his correspondents.

Brief, but pleasing memoirs of the good Prelate are prefixed to late editions of his "Practice of Divine Love," (Burns, 1840,) and "Manual of Prayers," (Parker, Oxford, 1840,) but though a period of

nearly a century and a half has elapsed since his death, a Life of Bishop Ken—worthy to be so called, —is still a desideratum. It is, however, hoped, that this will be supplied at no distant day, by one who has been long engaged in this interesting labour, and who is most competent to execute it successfully.

The restorations which have lately taken place in the parish church at Frome are detailed at some length, in order that the contributors may learn in what manner their gifts have been applied, and that all who visit the church may be assisted in their examination of the several works which have immediate relation to Bishop Ken.

LIFE OF BISHOP KEN.

"A Bishop must be blameless, as the steward of God; not given to filthy lucre; a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers."—Titus i. 7, 8, 9.

THOMAS KEN was born at Little Berkhampsted in Hertfordshire, in the month of July, 1637.* He was the youngest son of Thomas Ken of London, attorney in the Court of Common Pleas, by Martha, the daughter of Ion (or John) Chalkhill, of Kingsbury in the county of Middlesex, who, if not himself the author of "Thealma and Clearchus," was a near

* The register of births of this parish does not commence until 1647. Those of Great Berkhampsted and of Berkhampsted S. Mary's or Northchurch, have been kindly examined but without success. Nor have any sepulchral memorials of the Ken family been found in these churches. In the compilation of the accompanying pedigree, Mr. Serjeant Merewether has devoted much time, and afforded the author essential assistance. The pedigrees of Ken and Walton, in Mr. Pickering's very beautiful edition of the "Complete Angler," edited by the late Sir Harris Nicolas, have also proved highly useful.

relative of the poet, and whom Izaak Walton describes as "a gentleman and a scholar, very innocent and prudent." Though not a native of the diocese which he afterwards adorned, Ken was the descendant of a very ancient Somersetshire family, seated at Ken Place, from the reign of Henry II. until the seventeenth century, when that estate passed, by the marriage of the daughter and heiress of Christopher Ken, to the first Lord Poulett.

He received his education at Winchester and Oxford, upon the noble foundations of William of Wykeham, being admitted at Winchester College, 30th January, 1650–1. Among his fellow-students and intimate friends was Francis Turner, successively Bishop of Rochester and Ely. Thirty-three years afterwards he and Ken attended the Duke of Monmouth on the scaffold, and both were subsequently deprived of their Sees for the same cause—their allegiance to James II.

Ken was elected a Fellow of New College in 1657, and his affectionate regard for that college was testified in after life. When his circumstances permitted, he contributed £100 towards erecting the new buildings or wings opening into the gardens.

He prosecuted his academical studies with such diligence, that "his towardliness towards good letters and virtue were observed by the seniors." From the autobiography of Anthony A. Wood, it appears that, whilst at the University, Ken indulged his taste for music, and frequented the weekly meetings for the

cultivation of that "most delightful faculty," where he took his part as a vocal performer. It was his lot to be educated under the wardenship of sectaries, both at Winchester and Oxford; but he was unwilling to proceed to his degree while the University was under the guidance of dissenters, and did not become Bachelor of Arts until 1661.* Wood couples Ken's appointment as Chaplain to William Lord Maynard with his entering into Holy Orders. The exact period when this took place has not been ascertained. That nobleman was appointed Comptroller of the Royal Household by Charles II., as a reward for his distinguished loyalty to his martyred father; but as he would not compromise his religious principles, at the instance of James II., he was removed from his office in 1686 by that king, whose only test of the fidelity of his courtiers, was their subservience to his designs in favour of Romanism. He dealt with them as he did afterwards with some of the Bishops; and from the spirited replies of Lord Maynard, we may believe that he had conferred with his friend Ken. Both had early imbibed the same high-toned sentiments of attachment to the throne; but they

* M.A. 1664. B.D. 1678. D.D. 1679. My best thanks are due to my friend J. L. Anderdon, Esq., for his valuable suggestions, and for corrections in some of the dates, which though hitherto generally quoted by Bishop Ken's biographers, his own accurate researches have found to be erroneous. We have aided each other, without reserve, desirous only to do justice to the primitive character of this devoted and pious Prelate.

never permitted these to stand in competition with the more sacred claims of the English Church. Their friendship continued through life. In 1682 Ken preached the funeral sermon for the Lady Margaret Maynard, his lordship's wife, having previously attended this excellent woman on her death-bed. Lord Maynard died in 1698, "well esteemed, as we are told, by the gentlemen of his county."*

Having renewed his connection with Winchester, he became a Fellow of that College in the year 1666, and his firm and attached friend, Dr. George Morley, then Bishop of that See, appointed him his Domestic Chaplain.† He voluntarily undertook the pastoral charge of S. John's Church in the Soke, at Winchester, where there was no minister, and which he therefore called his Cure. There he brought many Anabaptists over to the Church of England, and baptized them himself. Bishop Morley, duly valuing his merits, promoted him rapidly in the Church, presented him in 1667 to the living of Brightstone in the Isle of Wight, in the same year to a stall in the Cathedral of Winchester, and again to another living, Woodhay in Hampshire, worth from £200 to £300 per annum. The first living he resigned on the same day that he was collated to Woodhay, from conscientious motives, thinking, as Wood says, that he had enough without it. His excellent Manual of Prayers for the use of the Scholars of Winchester Col-

* Autobiography of Sir John Bramston, p. 405.

† The precise date of that appointment is doubtful.

lege was published in 1674, and such was the popularity of this little volume, that a copy, dated in 1735, is marked the twenty-fourth edition.

It was under Bishop Morley's roof, in the Palace at Winchester, that Ken found as a resident his brother-in-law, Izaak Walton. Between Walton and Ken there must, from their piety, their love for all that is excellent, and their natural gentleness of disposition, have been a far closer union of spirit than any which family ties could create. What sweet counsel must these two good men have taken together! How must they have delighted to walk as friends in the house of God—in the magnificent cathedral adjoining their residence—and to unite with fervour and holy joy in its choral service.

Associated with all that can endear their memories to us, what two names—whether of Priest or Layman—have come down in the annals of the Church, inspiring more of love and reverence than those of Walton and Ken?

In 1675 Ken travelled in Italy, and visited Rome with his nephew, Izaak Walton the younger.

This journey, though not occupying many months, was attended with important results. Hawkins tells us that Ken was often heard to say that he had great reason to give God thanks for his travels, since—if it were possible—he returned rather more confirmed of the purity of the Protestant religion than he was before.*

* Hawkins's Life, p. 3.

He had then an opportunity, says another writer, of witnessing the extraordinary scenes which attend the celebration of the jubilee; but this journey exposed Ken to the suspicion of being inclined to Popery,—"a suspicion for which no part of his conduct seems to have afforded any reasonable foundation, nor is there any ground to apprehend that a visit to Rome can have the slightest tendency to pervert the faith of a Protestant, capable of observation and reflection."*

Dr. Cheyne, on the other hand, tells the following anecdote,—that "upon King James' complimenting Ken upon some passages in his writings for their nearness of opinion, he told the king what little reason he had to do so; that he had been once inclined to his religion, but that the New Testament, and his journey to Rome, had quite cured him."†

If this last anecdote be authentic, the suspicion of Ken having once had a leaning to Popery did rest upon some foundation, and the journey to Rome, instead of affording ground for that suspicion, was one main cause of his being confirmed in a steadfast attachment to the Church of his baptism. Nevertheless, we shall see hereafter, from the incidental remark of Evelyn, how difficult it was for him to remove those suspicions which the prejudiced or the ignorant attached to him. But Ken's fate resembled that of others. Walton himself laboured under the

* Edinburgh Review, Vol. LV. p. 29.

† Spence's Anecdotes, p. 329.

same suspicion, partly from associating with Shirley, the dramatic writer.* And as another instance Bishop Cosin may be mentioned. That Prelate compiled his "Hours of Prayer" in order to supply a want in our devotional books, which Henrietta Maria and her French attendants had complained of as a defect in the English Church. This work, approved and sanctioned by Charles I., and which deservedly holds its place in public estimation, was a compilation from Holy Scripture—from an Office published by authority of Queen Elizabeth in 1560, and from our own Liturgy—yet we are told that the excellent compiler "exceedingly suffered by it, as if he had done it of his own head to introduce Popery, from which (Evelyn adds) no man was more averse, and one who, in time of temptation and apostacy, held and confirmed many to our Church.†"

At the present day we surely cannot entertain a doubt or misgiving on this most important subject, but must feel convinced that the mitre never rested upon a more true and loyal son of the Church of England than Bishop Ken. Can we require stronger confirmation than one of the crowning acts of his life

* Archbishop Tillotson was compelled to print a series of Sermons on our LORD'S Divinity and Incarnation, to silence, if possible, "the importunate clamour and calumnies" to which *he* had been exposed of a leaning to Socinianism.—Birch's Life, p. 292.

† Evelyn's Diary, vol. i., p. 256; and see Life, prefixed to his Works, in Library of Anglo-Cath. Theology.

—his refusal to read the King's Declaration, of 1688, for which he suffered imprisonment, and would doubtless have suffered death itself rather than lend his aid to the furtherance of Romanism. And if we refer to his sermons, and his other works,* and to his dying affirmation, we may well feel assured that Ken echoed the sentiment so beautifully expressed by a distinguished contemporary. "I have seen many churches of all sorts of communions, but never any that could diminish that venerable estimation which I had for my mother the Church of England. From her breasts I received my first nourishment, in her arms I desire to end my days. Blessed be he that blesseth her." †

In 1679, Ken was appointed Chaplain to the Princess Mary, and passed over to Holland as the successor of his friend Dr. George Hooper, who had attended the princess on her marriage, both in that capacity and as her Almoner. If Hooper dealt ingenuously with Ken by giving him a fair report of the

* In the first edition of his Exposition, some expressions on the "invisible" in the Holy Communion, though not stronger than those used by Calvin himself, were said to favour the doctrine of Transubstantiation. These were altered in the second edition, "the author willingly submitting it to the censure of the Church of England, *to whose Articles he desires everything of his may be exactly conformable.* He has varied the expression, but not his meaning, as was fitting in a work not intended for disputes, but devotion."—*Biog. Britan.*

† Archbishop Bramhall's Sermon on the Coronation, 1661, Works, vol. v. p. 123.

proceedings in the prince's household, we may then assume that nothing less than a positive command from his sovereign could have induced him to accept an office where he would find so much that would be offensive both to his principles and his feelings. Such indeed was the result. Hooper had marked in William a want of reverence for holy places and holy seasons, and also the unhappiness of the princess. From a contemporary and eyewitness we are told that Dr. Ken was "horribly unsatisfied" with the prince from his unkindness to his wife; and further that he did not agree with the prince any better, but rather worse than his predecessor.* Although Hawkins assures us that Ken's "most prudent behaviour and strict piety obtained the princess's entire esteem," yet in the conscientious discharge of his duty he incurred the displeasure of the prince. Count Zulestein, a favourite courtier, had gained the affections of, and betrayed, a young English woman of high birth. By the seasonable remonstrances of Ken he was persuaded to make the injured lady his wife. This excited so strong a feeling of wounded pride and anger in the prince, that he was prompted at once to threaten him with a dismissal from his office. But he afterwards expressed his regret; and Ken's subsequent connection with the court at the Hague, which continued for about a year, was renewed at

* Diary of Hon. Henry Sidney, edited by R. W. Blencowe, Esq., vol. ii. p. 19, 26; and Life of Bishop Hooper, by his daughter.

the request of the prince, and at the earnest entreaty of the princess.

Immediately after his return from the Hague, he was appointed Chaplain to Charles II.; and in 1683 he was nominated to accompany Lord Dartmouth, in the expedition which sailed to Tangier, as Chaplain to the fleet.

This nobleman was constituted captain-general of his majesty's forces, and governor of Tangier, and was sent out to that place with a fleet of twenty sail in order to demolish the works, and bring home the garrison.

The excellent historian of the Colonial Church* adopts the idea suggested by Mr. Bowles, that Ken's object in going was to mitigate the sufferings of Christian captives in Africa, but it may be clearly inferred that, like Pepys (who had less than forty-eight hours' notice to prepare himself) he acted under solicitation, or by command, rather than by impulse. Indeed, this supposition is confirmed by Pepys at a later period. When Lord Dartmouth, as commander of the Fleet in 1688, applied to Dr. Peachell, then Master of Magdalene College, Cambridge, to accompany him—urging his request with a degree of Christian warmth most honourable to himself—he says it is of "the highest importance to have the ablest and the best men to go with me, both for the service of God, and the good government of the Clergy that are chaplains in the

* The Rev. J. S. M. Anderson. Hist. of the Colonial Church, vol. ii. p. 475. Bowles' Life, Vol. II. p. 60.

Fleet.—I beg it of you for God's sake! and as I am to answer to Him for the preservation of so many souls as He hath been pleased to put under my care." Pepys, who was the medium of communication between these parties, observes, "It is no more than I was once concerned in the conveyance of, *from the same hand, and on the very same occasion*, to my Reverend friend Dr. Ken, now Bishop of Bath and Wells.—Lord Dartmouth is to the last degree solicitous in the choice of his Chaplain; wishing for piety, authority, and learning."*

The fortress of Tangier formed part of the dowry of Catherine of Portugal on her marriage with Charles II., and at vast labour and at an expense of two millions was put into a state considered to be impreguable.

It was now determined that the Mole and other works should be destroyed. Though a valuable harbour, and important to our commerce in the Mediterranean, the climate was unfavourable to the English, and it involved us in endless warfare with the Moors. The place was disliked principally by the English as a suspected nursery for a Popish army, and it was argued "that parliament was indeed afraid of Tangier, but more afraid of a Popish successor: that Tangier had been several times under Popish governors, and that Irish Papists had been most countenanced and encouraged."†

Still some dissatisfaction was felt at this act of the

* Pepys' Life, &c. (1841) vol. ii. 149. † Rapin, vol. ii. 716.

Government. Like Calais in earlier days, Dunkirk and Tangier were regarded as jewels in the crown of England, not to be parted with but with the loss of national honour. Nor was this feeling extinct in the days of Churchill. Speaking of the bad counsel which Charles followed, from indolence, and leaning too much to female sway, he adds,—

> "To make all other errors slight appear,
> In mem'ry fix'd stand Dunkirk and Tangier;
> In mem'ry fix'd so deep, that time in vain
> Shall strive to wipe those records from the brain."
>
> Gotham, v. 617.

There could be no question that it was indeed time to put an end to the system which prevailed within the garrison. The governor was under no restraint; nobody controlled him on the spot, or durst complain at home. "This shows why the king was never yet told of the foolishness of the place he hath thus long spent money on, because it would have put an end to benefits governors made one after another."*

That it should have been the nursery of vice and crime is not surprising, as Colonel Percy Kirke had for some time commanded the garrison, in the same spirit, which rendered his name afterwards odious in the West, as a "savage and brutal tyrant," and promoted, rather than discouraged, all that was vile and infamous in the fortress. When we are told by an officer of the Ordnance that he was "ashamed of what he had heard at Tangier, worse a thousand times than

* Pepys, vol. i. p. 403.

in the worst place in London he ever was in, the women as bad as the men," any further description of this fortress may be passed over.*

In this voyage Lord Dartmouth was accompanied by Pepys, Ken, Dr. Trumbull, as Judge Advocate; Dr. Laurence, as Physician; and Mr. Sheers, as Engineer. Pepys congratulated himself on the prospect of the voyage, "I shall go," (he says to Evelyn) "in a good ship with a good fleet, under a very worthy leader, in a conversation as delightful as companions in the first form in divinity, law, physick, and the most useful part of mathematics can render it, with the additional pleasure of concerts, good humour, good cheer, and good books."† Evelyn in reply says, "Methinks when you recount all the circumstances of your voyage, your noble and choice company, such useful and delightful conversation, you leave us naked at home.—You seem to carry along with you not a colony only, but a college, nay a whole university, all the sciences, all the arts, and all the professors of them too."‡

We have some notices of Ken's proceedings at Tangier. But when he viewed the mass of sin and iniquity which prevailed around him, what scene could have been more distressing and distasteful to his pure mind and peaceful habits than this? Aware of the shortness of his stay, he must have felt the

* Pepys says "the tyranny and vice of Kirke is *stupendous*." i. 403.

† Ibid. p. 326. ‡ Ibid. 326–7.

impossibility of leavening that mass with the spirit of holiness. Still he did what he could; reading prayers daily, and preaching on Sundays. Occasionally he exerted what means of influence he possessed, in the prevention of crime and the correction of abuses; for instance, Pepys records "a very fine and seasonable, but most unsuccessful, argument from Dr. Ken, particularly in reproof of the vices of the town. I was in pain for the governor and the officers about us in the church, but I perceived that they regarded it not."*

Thus, as in other instances, regardless of power and authority, Ken fearlessly did his duty. When Kirke wished to place, as Chaplain in Sir Cloudesly Shovel's ship, the brother of his mistress, a man of abandoned character, Ken named a fitter clergyman for the office, and urged Lord Dartmouth to keep out the profligate individual.

His example and advice must have had influence amongst the companions of his voyage; and a word in due season may have weaned Pepys from some of his frivolities. Of this we have the following satisfactory proofs:—Pepys says, "Being a little ill and troubled at so much loose company at table (my lord not being there) I dined in my chamber, and Dr. Ken for the same reason came and dined with me. We had a great deal of good discourse on the viciousness of this place, and its being time for Almighty God to destroy it."† Again,—"Very high

* Pepys, i. p. 374. † Ibid. p. 436.

discourse between Dr. Ken and me on the one side, and the Governor on the other, about the excessive liberty of swearing and blaspheming we observe here. The Doctor, it seems, had preached on it to-day."*

After associating with Ken, and residing for a time at Tangier, Pepys himself felt the importance of attaching fit persons as Chaplains to ships, so that the language both of prayer and praise should be heard by those who "go down to the sea in ships, and occupy their business in great waters." On this subject he speaks in his narrative with great propriety.†

Returning to England in 1684, Ken shortly afterwards evinced the sincerity with which he cherished and obeyed the law of his God, and proved that neither the favour nor the frowns of princes could tempt him to swerve from the path of uprightness. When the monarch, to whom he was indebted, came to Winchester with his Court, Ken's house was required for the residence of one of his mistresses; but, as we have said, honouring God more than the face of the king, Ken refused her admittance. His answer to the courtier who brought the message was worthy of himself—"Not for his kingdom." Here let us mark how signally did Ken, from this fearless discharge of his duty, obtain a reward even in this life. A vacancy soon occurring in the see of Bath and Wells, Charles, *as his own especial act,* named

* Pepys, i. p. 439. † Ibid. vol. ii. 149.

Ken to fill it, who accordingly was consecrated Bishop of that diocese on the Feast of S. Paul's Conversion, 1684.

This appointment goes some way to justify the truth of Johnson's observation,—"Charles the Second was licentious in his practice, but he always had a reverence for what was good. He knew his people, and rewarded merit. The Church was at no time better filled than in his reign."*

It is highly probable that in the disposal of Church preferment, Charles II. availed himself of the advice of those who were most competent to give him good counsel; and that Clarendon, Evelyn, and a few other discreet men, were resorted to with this object. When we cast our eyes over the following names of those who shed such lustre upon the reign, or lived in the time, of this monarch:—Taylor, Pearson, Patrick, Aldrich, Barrow, Bramhall, Beveridge, Scott, Bull, Cosin, Wake, Cumberland, South, Tenison, Sherlock, Sharp, Stillingfleet, Pocock, Lightfoot, and many others,†—we have cause for the deepest thankfulness, that at one of the most critical periods in the history of the Church, when a concealed Romanist was on the throne, and an avowed Roman-

* Boswell's Johnson, Croker's Edition, 8vo., p. 215. Southey's Hist. Church, vol. ii., p. 489.

† Hammond was designed by Charles II. for the See of Worcester, but he died on 25th April, 1660. See the exquisite lines on the Restoration, in the Christian Year:

"And he, whose mild persuasive voice," &c.

ist was to be his successor, and when vice and profligacy prevailed without limit—such men were planted on the walls of our Zion. Not only did they guard her against the incursions of her open foes and the insidious efforts of her secret enemies, but an armoury was then laid up, which the generations that immediately followed could not have provided, which to this hour has furnished our Theologians with arms of mighty force, and of the finest temper; and carried them victorious through the keenest controversies.*

Ken's feelings on his elevation are described by him in some lines addressed to his friend Dr. Hooper, in the dedication to his "Hymnarium:"—

"Among the herdmen, I a common swain
Liv'd pleas'd with my low cottage on the plain;
Till up, like Amos, on a sudden caught,
I to the past'ral chair was trembling brought;
Heaven deem'd that step for me, I fear, too bold,
And let a stranger climb into my fold;
I, who the stranger saw my fold invade,
Was forc'd to fly to unfrequented shade;
Like captive Judah by the stream to dwell,
And with my dropping eyes the waters swell."

Few as were the years during which Ken filled this see, and important as were the political events in which he was personally engaged, yet how actively and earnestly did he devote himself to the duties of his sacred office! When he first came to his diocese it was frequently said by those who knew him well,

* We are not unmindful of the names of Waterland, Wilson, and Butler, as stars that illumined a subsequent dark period.

that they never knew any person so able and earnest to do good in such a station as he was. He had a very happy way of mixing his spiritual with his corporal alms. When any poor person begged of him, he would ask him whether he could say the LORD's Prayer or the Creed; and he found so much deplorable ignorance amongst the grown-up poor people, that he feared little good was to be done with *them*: but said "he would try, whether he could not lay a foundation to make the next generation better."* The instruction of the young, then a most neglected duty, was therefore, one of his first objects. Many schools were established, and for them his "Exposition of the Church Catechism" was written. We may also mention the publication of the prayers contained in this volume, a Pastoral Letter to his clergy concerning their behaviour during Lent,† the

* Hawkins' Short Account.

† What admirable advice has he given for the proper observance of that Holy Season! "Remember that to keep such a Fast as GOD has chosen it is not enough for you to afflict your own soul, but you must also, according to your ability, 'deal your bread to the hungry.'" After exhortations to prayer in private and public, he entreats his Clergy "to reconcile differences, to reduce those that go astray, to promote universal charity towards all that dissent." He prays that his Clergy may be enabled to adorn that "true Catholic and Apostolic faith, professed in the Church of England, with an Apostolic example of zeal—that both priests and people may all plentifully sow in tears, and in GOD's good time may all plentifully reap in joy."—Prose Works, pp. 476, 479.

"Articles of Visitation and Inquiry on Matters Ecclesiastical," at his Visitation, and his valuable "Directions for Prayer," which he addressed with this paternal greeting, "To the inhabitants within the diocese of Bath and Wells, Thomas, their unworthy Bishop, wisheth the knowledge and the love of God." Of the importance of prayer he observes, "It is as easy and as possible to preserve a natural life without daily bread, as a Christian life without daily prayer." He then adds, "Sure I am the zeal I ought to have for your salvation can suggest to me nothing more conducing to the good of your souls, than to exhort and beseech you all, of either sex, to learn how to pray. *This is the first general request I shall make to you;* and I am the more earnest in it because my own sad experience has taught me how strangely ignorant common people are of this duty; some never pray at all, pretending they were never taught, or that their memories are bad, or that they are not book-learned, or that they want money to buy a book, and by this means they live and die rather like beasts than men." The sad experience of many living clergymen will, it is to be feared, confirm this statement, even after the lapse of more than a century and a half, and though so much has been done to promote the religious education of the people.

One of these excuses he sought effectually to remove. Not only did he prepare these excellent works for his people, but he published them, as a

valued correspondent observes,* at prices which evince his liberality; his "Directions," (46 pages, 8vo.) at one penny, and his "Exposition" (82 pages, 8vo.) at sixpence. This was in days when the press was not worked by steam, and when publications could not be thrown off by hundreds and thousands within the hour.

These circumstances, in their several ways, evince how great was his love for his flock, and how fervent his zeal in his holy calling.

His letter exhorting his clergy to make collections in behalf of the French Protestants was published in 1686, and so worthy did he deem these sufferers of Christian sympathy that, having once received a fine of £4,000, he gave great part of it to this fund.†

After the Duke of Monmouth's rebellion, the prisoners shared both his alms and his prayers; he daily visited them in the gaol, and while labouring for the preservation of their bodies, he did not neglect their spiritual welfare. Very many years afterwards, when summoned before the Privy Council for an alleged offence of which we shall speak, he thus alludes to this occurrence: "A thousand or more engaged in the

* The Rev. F. R. Raines, of Milnrow, Lancashire.

† A striking proof of the little estimation in which he regarded wealth, except as instrumental for the good of others, is afforded by the circumstance that his close attendance on the deathbed of Charles II. delayed, beyond a specified time, his admission to the temporalities of his See, so that, as Hawkins tells us, when King James came to the throne, new instruments were required for the purpose.

rebellion of the Duke of Monmouth; and many of them were such which I had reason to believe to be ill men, and void of all religion: and yet for all that, I thought it my duty to relieve them. It is well known to the diocese that I visited them night and day, and I thank God I supplied them with necessaries myself, as far as I could, and encouraged others to do the same; and yet King James never found the least fault with me."

It is with reference to these particular acts of Christian charity that a living author observes, "Bishop Ken's conduct on this occasion was of a piece with his whole life. His intellect was indeed darkened by many superstitions and prejudices; but his moral character, when impartially reviewed, sustains a comparison with any in ecclesiastical history, and seems to approach as near as human infirmity permits, to the ideal perfection of Christian virtue."*

It is to be wished that this brilliant writer had specified the imputed "superstitions and prejudices," especially as in an earlier page he speaks of Ken, not only as a man of quick sensibility and stainless virtue, but of parts and learning.†

Let us remember that prejudices are entertained in favour of what is good, as well as what is bad. In these days there is a prejudice against prejudices, especially against those which our ancestors held to be essential in framing the infant mind. Ken taught

* Macaulay's Hist. of England, vol. i. 637.

† Ibid. vol. i. 434.

Christianity dogmatically. He gave the creed and decalogue to children, and occupied their vacant minds with the ancient and wholesome prejudices of the catechism; seeking to fortify, not bewilder them. Are these some of the prejudices alluded to? Again, when accused of superstition, is the charge founded upon that "austerity of life" which is spoken of as belonging to Ken,* or may it refer to his discussions with Pepys at Tangier, which exhibit a belief in the appearance of departed beings?† a superstition, which has been entertained by so many powerful minds, that Ken may be classed amongst the number, and still be regarded as a man of parts and learning. Who is there, when speaking with perfect candour and honesty on this subject, will profess a positive disbelief in the visitation of spirits? How many

* "Ken, a man eminent for devotional and austere life."—Kennet's Hist. of Eng., vol. iii. p. 422. Burnet describes Ken as a man of "an ascetic course of life and yet of a very lively temper." How sensible and judicious are his remarks on fasting; "Daniel did not think the bare abstaining from flesh to be fasting, when in the mean time we indulge ourselves in all the most palatable wines; all the delicacies of fish. The ancient Christians knew no such distinction between fish and flesh, their lenten-fare was bread and water and salt, and their first meal on fasting-days was not till the evening. I do not exhort you to follow them any further than either our climate and our constitutions will bear.—What is Lent, in its original institution, but a spiritual conflict, to subdue the flesh to the spirit, to beat down our bodies, and to bring them into subjection?"—Prose Works, p. 163.

† Pepys' Life, &c. vol. i. pp. 345, 353.

who deny it with their tongues confess it by their fears?* The universality of the creed respecting departed spirits cannot be argued as a proof of their visitation, but it at least proves the existence of some universal causes which must have led to such a belief.†

Ken does not appear to have gone farther than Addison, who considered such appearances neither fabulous nor groundless, and further, that the belief in them is conducive to virtue.‡

Barrow, one of the severest of reasoners, asserts that he who shall affirm the appearances of beings from another world to be "mere fiction and delusion, must thereby charge the world with extreme both vanity and malignity." "They are much mistaken," (says this great divine), "who place a kind of wisdom in being very incredulous—this is not wisdom, but the worst kind of folly.—Compare these two sorts of fools; the credulous fool, who yields his assent hastily upon any slight ground; and the suspicious fool who never will be stirred by any the strongest reason or clearest testimony; we shall find the latter in most respects the worst of the two, that his folly arises from worse causes, produceth worse effects."§

We ought, when mentioning the Duke of Monmouth, to notice another fearless proceeding on the

* Rasselas, Chap. xxxi.

† Quarterly Review, vol. ix. 304. ‡ Spectator, No. 110.

§ The Being of God proved from supernatural Effects.—Works [Oxford, 1818] vol. iv. pp. 213, 216.

part of Ken. After the victory at Sedgemoor, it is well known that the conduct of the victors was stained by the most disgraceful cruelty. Lord Feversham, the general, was thus acting towards some disarmed enemies, to whom he had granted quarter, when Ken rushed into the midst of a military execution, or rather massacre, calling out, "My lord, this is murder in law. These poor wretches, now the battle is over, must be tried before they can be put to death."* His interposition only suspended the barbarity of the conquerors. Mr. Macaulay says, that though he should be glad to do so, he cannot admit *this* "popular story;" yet it happens to rest upon the very same authority as a "lamentable story" which, in a previous page, he is "forced to believe."†—"There is no trustworthy evidence, he adds, of Ken being then in the west at all. It is certain from the Journals of the House of Lords, that on the Thursday before the battle, he was at Westminster. It is equally certain that, on the Monday after the battle, he was with Monmouth in the Tower."‡ S. Chrysostom says, that "the chief ground in believing in a thing is that we derive it from those who were actually eye witnesses." Now, when speaking of the

* Mackintosh's "History of the Revolution," p. 13: he refers to Kennet's and Oldmixon's Histories, and Locke's Western Rebellion, as his authorities.

† Namely, the brutality towards an heroic girl in the royal camp, Hist. of England, vol. i. p. 607.

‡ Ibid. p. 637.

enormities of Feversham, and of Ken's humane interference, we have the evidence of an eye-witness—an officer in the Royal Army, who himself related both the stories to Kennet.* The battle, which decided the fate of Monmouth, was fought on Monday, the 6th July, 1685, beginning at eleven P.M. on the preceding night. The Thursday, referred to above, would be the second of that month. The day on which Bishop Ken addressed Lord Feversham was the 7th, the day after the battle. Even in those days of bad roads, it would not have been difficult in three days and a half, (we omit the Sunday)—to have travelled from London to Bridgewater in the middle of summer. Monmouth was brought to London on Monday, the 13th July, and was executed on Wednesday, the 15th. Nearly a week therefore elapsed between Ken's interference in behalf of the rebels, and his attendance in London on their misguided leader. Why should a doubt exist as to Bishop Ken "being in the west at all?" Parliament was adjourned on this same 2nd of July till the 4th of August.† His own diocese would be the place where we should expect to find him, especially when it was the scene of Rebellion.

He was an industrious preacher, often visiting in the summer the larger parishes in his diocese, where he would preach twice a day, confirm, and catechize. We shall see shortly how distinguished

* History of England. vol. iii. p. 432.

† Rapin, vol. ii. p. 748.

he was as a preacher in the metropolis. Indeed James II. is reported to have said, that while Father Hall was the best preacher amongst the Roman Catholics, Bishop Ken occupied that place amongst the Protestants.

It has been supposed (and the conjecture seems to be well founded) that Ken was the original from whom Dryden drew his character of "The Good Parson."* He has, indeed, "represented the political principles of his Priest as the same with those of the Nonjuring clergy of his own day, and the latter portion of the poem, an enlargement upon Chaucer, strictly applies to them."† If he sought for a living example, where could he have found one more perfect than Ken?‡ The allusion to the Hymns would almost seem to decide the point; Dryden also fixes the age of the good Pastor at sixty—a very suitable age, it may be said—but it

* British Critic, vol. xxiv. p. 186.

† Dryden's Works, Scott's edit., vol. xi. p. 394.

‡ Bishop Ken would have looked with satisfaction on a scene which each returning day now exhibits in the chapel of the Palace, where the Bishop of the Diocese, and his family and household, join in prayer with the Principal of the Theological College at Wells, and the students. The chapel at the north end of the Vicar's college or close, formerly devoted to the purpose, was ill adapted to a congregation which has happily been largely augmented under the present excellent Head of the College; and by the Bishop's kindness, the students are now received within the walls of his own chapel, which has been recently admirably restored.

happens that in 1699, the date of the dedication of his Fables to the Duke of Ormond, Ken exceeded that age only two years. At the period when they were written, the ages would more nearly agree. The poet thus beautifully describes his good Parson in the pulpit:—

"Mild was his accent, and his action free;
With eloquence innate his tongue was armed,
Though harsh the precept, yet the preacher charmed.
For, letting down the golden chain from high,
He drew his audience upward to the sky;
And oft, with holy hymns, he charmed their ears,
(A music more melodious than the spheres,)
For David left him, when he went to rest,
His lyre; and after him he sung the best.
He bore his great commission in his look,
But sweetly tempered awe, and softened all he spoke.
He preached the joys of heaven, and pains of hell,
And warned the sinner with becoming zeal;
But on eternal mercy loved to dwell.
He taught the gospel rather than the law,
And forced himself to drive, but loved to draw.
For fear but freezes minds; but love, like heat,
Exhales the soul sublime, to seek her native seat."*

* Mr. Bowles says, that in the lines—

"With what he begg'd, his brethren he reliev'd,
And gave the charities himself receiv'd;"

Dryden must have alluded to the circumstance of Ken's soliciting subscriptions for his poorer Nonjuring Brethren. (Life, vol. ii. p. 226.) However much the harmonious lines of the later poet charm us, Chaucer has well described "a

When at Wells, on the Sundays, twelve poor men or women dined with him in his Hall, the Bishop always endeavouring, "whilst he fed their bodies, to comfort their spirits by some cheerful discourse, generally mixed with some useful instruction."* And when they had dined, the remainder was divided among them to carry home to their families.

His attention to the numerous poor of Wells was marked at once by tenderness and judgment. The idle and industrious were treated by him in such a manner as was calculated to lead to the amendment of the one and the encouragement of the other.†

Perhaps the King (Charles II.) felt that there was none more discreet and wise than our Bishop,

poor parsonne," whose virtues were strikingly exhibited in the subject of these pages.

"—— rich he was of holy thought and werk,
He was also a lerned man, a clerk,
That CHRISTE'S Gospel truly wolde preche.
* * * *
Benign he was, and wonder diligent,
And in adversite full pacient."

Prologue, Canterbury Tales.

* Hawkins' "Short Account."

† A worthy successor in this See, the late Bishop Law, trod in Bishop Ken's footsteps. The liberal assistance and the zealous personal aid which this Prelate afforded to the Allotment System, amongst many other acts of bounty, well deserve to be had in grateful remembrance.

and that "the spirit of God was in him," or a sense of duty may have led him, unasked, to the death-bed of that monarch. We are told, that he was at the King's bedside three whole days and nights without intermission, watching at proper intervals to suggest pious thoughts and prayers. Bishop Burnet relates "that the Bishop applied himself to the awakening the king's conscience. He spoke with a great elevation of thought and expression, like a man inspired, as those who were present told me. He resumed the matter often, and pronounced many short ejaculations and prayers, which affected all that were present, except him that was the most concerned."*

The fact is that, though Charles had lived in professed communion with the Church of England, we are assured, on the authority of his brother, that he "both was and died a Roman Catholic," and the time was now arrived when neither politic nor state reasons† could lead him to dissemble his religious sentiments any longer. Having a real attachment for Ken, he could not but listen with some respect to his earnest exhortations; but after he had been "frequently dismissed and industriously interrupted in the duties which he offered to perform,"‡ Father Huddleston was at the critical moment introduced by James; he forthwith re-

* Burnet's History of his own Times, vol. ii. p. 458.

† Evelyn's Diary, vol. i. p. 612.

‡ Kennet's Hist. England, vol. iii. p. 423.

ceived the dying king's confession, and administered the Eucharist.*

One good, at least, Bishop Ken effected; on the Duchess of Portsmouth, one of the king's mistresses, coming in, the Bishop prevailed with the king to have her removed, and induced him further to send for the queen, and ask her forgiveness for his long infidelity.

In his attendance upon the Duke of Monmouth at the place of execution in 1685, Bishop Ken has been exposed to unmerited censure. He was accompanied on this painful occasion by his old schoolfellow Turner, then Bishop of Ely, by Hooper and Tenison. The last-named divine was selected by the Duke himself, as we are told he knew him better than the two Prelates.† These divines are said to have assumed a harsh and peremptory tone—to have exhibited more zeal than delicacy or discretion in their conduct to the unhappy prisoner, and to have prolonged his sufferings needlessly.‡ What are the facts? Monmouth was now in his thirty-sixth year; his winning address and exterior had fascinated the

* To this Priest Charles owed great obligations. He had concealed him in his own hiding place, and had been greatly instrumental in saving him after the battle of Worcester.—*Milner's Winchester*, vol. i. 437. It is creditable to Charles that Huddleston was excepted, by name, in a Proclamation of 1674 against Popish Recusants.

† Kennet's Hist. England, vol. iii. 423.

‡ Burnet's Hist. of his own Times; Wilson's Life of Defoe, &c.; Secret Hist. of Europe, Part II., 27.

people, and, like Absalom, to whom Dryden compared him, he 'stole their hearts;' and 'the Protestant Duke' became a somewhat formidable person in the State.

"Youth, beauty, graceful action seldom fail,
But common interest always will prevail,
And pity never ceases to be shown
To him who makes the people's wrongs his own."*

But when we have ascribed to him these accidental advantages all praise must cease. A short but pregnant notice of him by Pepys informs us that Monmouth was early infected with all the vices of his father's court; and this Evelyn confirms in stronger language. The adulation offered to him may have produced its usual effects, and afforded another proof of the danger of praise.† When Dryden, in the dedication to his play, "Tyrannic Love," says that all men will join him in the *adoration* which he pays the duke—when he places him higher than Achilles and Rinaldo—worthy of a Homer or a Tasso—with youth, beauty, and courage in the height of their perfection, granted, as if for some uncommon purpose, we may conceive what pernicious results these intoxicating draughts must have had on a young, weak-minded, and ambitious man.

However brave he might be when actually engaged in the field, he had no moral courage, no fixed principles, no firmness of character. In the hour of dis-

* Absalom and Achitophel. † Lyra Innocentium, iv. 3.

tress he was not unwilling to implicate others in his guilt; he was ready to abandon the Church to which he had professed adherence, and to embrace the tenets of the Church of Rome, could that step have conciliated the king. He was prepared to desert his faithful followers, and leave them to their fate, whilst he himself proposed escaping beyond seas with his officers.* Faithless to his wife, his country, and his religion, he coolly maintained the lawfulness of having one wife in the eye of the law, and another before God: and sought to embroil the nation in civil war by taking upon himself the title of King.

Could it be supposed that to such a man, and at such a time when the sand in the hour glass was just run out, and his very moments were numbered—his spiritual advisers could speak smooth things? Commissioned on so awful an errand, could these Divines keep silence from good words—send him to his last account—no reckoning made—without asking him strictly "to examine himself and his estate both towards God and man, and to accuse and condemn himself for his faults?"†

With respect to these proceedings, we are not left to our own conjectures, or surmises; a minute detail, by way of question and answer, of what actually

* Hardwick Papers, vol. ii. 327. "He was ambitious without dignity, busy without consequence, attempting ever to be artful, but always a fool."—*Macpherson's Original Papers*, vol. i. c. 3.

† The Order for the Visitation of the Sick.

passed on the scaffold, has been transmitted to us,* and we may therefore form our own judgment on all that passed. The Prelates who first attended him in the Tower could not have been displeasing to him, as he himself entreated them to accompany him to the place of execution, and to continue with him to the last.

If the Clergy and Sheriffs (for some questions were also asked by them) pressed upon the Duke, as *we* may think, unduly, the doctrine of indefeasible right and passive obedience, let us remember how generally and cordially this doctrine was then embraced. Let us also remember that his last request was one with which Tenison, his own chosen adviser, refused to comply—to take his watch to his mistress;—and while he showed a mind so ill-regulated and misguided, can we wonder that one of the divines, perhaps Ken himself, desired the Duke not to be surprised "if they *renewed* those exhortations to repentance which they had *so often* repeated before." Ken had stood, as we have seen, by the death-bed of his father; and he doubtless addressed and exhorted his unhappy son "with the same elevation of thought and expression," — but, alas! apparently with ill-success.†

* Somers' Tracts, vol. ix. 260. Hawkins asserts—"I think it proper in this place boldly to affirm that our Bishop never acted or assisted there, but in the devotional part only. And this, though a negative, may be proved to satisfaction."—*Short Account*, p. 21.

† Fox, who is indulgent towards Monmouth, (History of James II. 262.) takes an unfavourable view of the conduct not

On the whole, the candid testimony of Sir W. Scott to these clergymen is that to which they are fairly and honestly entitled: "They have been accused of dealing harshly with the dying man; but they appear to have only discharged what in their view was a *sacred* duty."*

We now arrive at the two most important events of the Bishop's life. We shall find him first undergoing trial and imprisonment in defence of the doctrines of the Church; and afterwards suffering the deprivation of his bishopric for his unshaken loyalty to the very sovereign by whom he had been persecuted.

Notwithstanding the professions made by James II., on ascending the throne, that he would make it his endeavour to preserve the government then established both in Church and State; and that he would always defend and support the Church of England;† he soon gave proof of his real sentiments, and of his design to introduce Romanism in its place.

only of his spiritual advisers, but of the Duchess herself. The exhortations of the Clergy are termed "harsh expostulations," and they are accused of "teasing him with controversy on doctrinal points, instead of endeavouring to soften and console his sorrows." Fox defends these prelates from being influenced in their seemingly cruel conduct by the King's instructions, but supposes that they acted from an intemperate party zeal for the honour of their Church. Their conduct was surely the reverse of cruel.

* Somers' Tracts, *ut sup.*

† Lingard's History of England, vol. xiv. p. 2.

The clergy became sensible of the inroads of the Romish party, and forcibly exposed its errors; but the king prohibited their preaching on controversial points. The obvious design was, that by their being silenced the active zeal of the Roman Catholics might produce its effect. At no period since the Reformation were the learning and talents of eminent Churchmen more signally displayed in defence of our doctrines and discipline. This we may easily suppose, when we refer to the names that have been enumerated. Bishop Ken particularly distinguished himself at this critical period. On one Sunday, 14th March, 1686, "he preached on S. John vi. (17?) a most excellent and pathetic discourse. After he had recommended the duty of fasting and other penitential duties, he exhorted to constancy in the Protestant religion, and detestation of the unheard of cruelties of the French, and stirred up the people to a liberal contribution. This sermon was the more acceptable, as it was unexpected from a Bishop who had undergone the censure of being inclined to Popery, the contrary whereof no man could show more."* This point has been already adverted to;

* Evelyn's Diary, 4to. vol. i. p. 625. Wood mentions a sermon preached by the Bishop at Bath on Ascension Day, 1687, which provoked the Animadversions of a Roman Catholic, dedicated to James II. "in which was never so much ignorance and impudence in so small a pamphlet expressed, as the true sons of the Church of England usually said." *Ath. Oxon.* (*Bliss.*) iv. 549. Possibly this pub-

but let not this fact and this testimony be forgotten. At the present day, how many of those who most diligently labour in defence of our Holy Mother, the Church of England, and rank amongst her ablest champions, are too often exposed to the same unfounded charges and suspicions!

Further interesting notices of his eminence as a preacher are recorded by the same writer. "At Whitehall a sermon was preached by Bishop Ken, 13th March, 1687, on S. John viii. 46 (the Gospel of the day), describing through the whole discourse the blasphemies, perfidy, wresting of Scripture, preference of tradition before it, spirit of persecution, superstition, legends and fables of the Scribes and Pharisees, so that all the auditory understood his meaning of a parallel between them and the Romish priests and their new Trent religion. He exhorted his audience to adhere to the written Word, and to persevere in the faith taught in the Church of England, whose doctrine for Catholic soundness he pre-

lication may have some connection with a *traditionary* anecdote mentioned in Warner's History of Bath. James visited that city with his queen in 1687, accompanied also by Huddleston, his confessor. After decorating the altar of the Abbey-church, Huddleston is said to have denounced the heretics, and exhorted them to an immediate change from their errors. Ken was present (?), and when Huddleston concluded, mounted the pulpit, and exposed his fallacies "in a strain of such impressive eloquence, as astonished and delighted his congregation, and confounded Huddleston and the royal bigot." (p. 257.)

ferred to all the communities and churches of Christians in the world; concluding with a kind of propheey, that whatever it suffered, it should after a short trial emerge to the confusion of her adversaries, and the glory of GOD." "Bishop Ken preached at S. Martin's, 20th March, 1687, to a crowd of people not to be expressed, nor the wonderful eloquence of this admirable preacher; the text was S. Matthew xxvi., verses 36 to 40, describing the bitterness of our Blessed SAVIOUR'S agony, the ardour of His love, the infinite obligations we have to imitate His patience and resignation: the means by watching against temptations, and over ourselves, with fervent prayer to attain it, and the exceeding reward in the end. Upon all which he made most pathetical discourses."*

A third sermon, preached at Whitehall on Passion Sunday, 1688, on Micah vii. 8, 9, will be found in Ken's prose works (p. 174). Evelyn mentions that multitudes broke in to hear the Bishop on this occasion, so as to interrupt the first Service, and that the Holy Communion could not be distributed reverently. "He preached with his accustomed action, zeal, and energy, so that people flocked from all quarters to hear him."† Those who may wish to judge for themselves of Bishop Ken as a sermon writer, may turn to his sermon on the character of Daniel, preached at Whitehall, in Lent, 1685. The portrait of the great prophet is drawn with sin-

* Evelyn's Diary, vol. i. pp. 637-8. † Ibid. i. p. 647.

gular felicity and strength, as we may judge from the following passages,—"He lived in the greatest favour and honour, affluence, and authority, in three —the most luxurious courts in the whole world: yet he lived untainted,—he lived always in the fiery furnace, and not so much as the smell of fire passed on him." "Make but the trial, and you will wonder to find how much abstinence preserves the whole man entire for God, and disposed for all the offices of divine love. Next to Daniel's temperance, consider his devotion as a saint—devotion which was the oil that kept the lamp burning, and secured all his other graces. Besides the continual ejaculations which divine love was always inspiring, and he always breathing; amidst all the multiplicity of State affairs, he never made business a dispensation from God's service.—When he was in any great perplexity, prayer was his refuge and God his Counsellor."* What a faithful picture of Ken himself in the midst of that Court, which Evelyn, on more than one occasion, speaks of as a scene of "inexpressible luxury and profaneness, gaming and dissoluteness, and, as it were, total forgetfulness of God."†

* Prose Works, p. 161. Burnet, whose praise of Ken is always mixed with alloy, says that he had a very edifying way of preaching, but it was "more apt to move the passions than to instruct, so that his sermons were rather beautiful than solid, yet his way in them was very taking." We may with confidence refer to the sermon in question as being of solid materials.

† Diary, vol. i. p. 586.

In 1688, an order was made by the King in Council, directing the Archbishops and Bishops to distribute through their several dioceses the Declaration for giving liberty of conscience, as it was styled. In this Declaration the King illegally claimed the power of dispensing with the penal laws against the dissenters; and though this was done under pretence of liberality, and of tenderness to the consciences of all dissenters, it was well understood and notoriously intended to favour the Romanists exclusively, and to insult and degrade the clergy.*

The hard alternative was now forced upon the Bishops, either of disobeying the command of their sovereign, or of sacrificing the interests of the Church, and all principles of law and conscience. A meeting was convened at Lambeth, which Bishop Ken attended. After prayers and full deliberation, the Bishops and clergy present decided that the Declaration was illegal—they presented a petition to the King, setting forth its illegality, their averseness to publishing it in their churches, and praying that this proceeding might not be insisted on. The king received the Bishops, who waited upon him, with marked displeasure, and called their petition "a standard of rebellion." Bishop Ken was among those who respectfully, yet firmly, expressed their feelings on the occasion. "Sir," said he, "I hope

* The reader will find these proceedings fully and clearly set forth in D'Oyly's Life of Archbishop Sancroft, vol. i., p. 251.

you will give that liberty to us, which you allow to all mankind. We are bound to fear God and honour the king; we desire to do both: we will honour you, we will fear God." The king said, "I will remember you have signed this paper—I will be obeyed." Bishop Ken calmly repeated the words—"God's will be done—God's will be done."

The king then came to the resolution of prosecuting the Bishops for a misdemeanor, and they were committed to the Tower. This proved a most rash proceeding. It irritated the people, and riveted their affections towards the suffering prelates.* Even Judge Jefferies was averse to it; but Lord Clarendon says that bad advisers "hurried the king to his destruction," although warned of the danger of arraying the whole Church of England against the authority of the Crown. This ill-advised measure, Milner admits, "was the chief occasion of James's deposition."†

Somers, afterwards Lord Chancellor, as one of the counsel for the Bishops, showed in his speech how correctly they had proceeded, and that, in every

* A contemporary (Reresby) gives us a most interesting proof of this: "If it be a crime to lament, innumerable are the transgressors. The nobles, of both sexes, as it were, keep their court at the Tower, whither a vast concourse daily go to beg the holy men's blessing." The soldiers, on guard, drank their healths. "An opulent Dissenter in the city," Mr. Macaulay states, "begged that he might have the honour of giving security for Bishop Ken."—*Hist. England*, vol. ii. 369.

† Milner's History of Winchester, vol. i. p. 439.

instance, this power of dispensation, claimed by the king, was contrary to law.*

The result of the Bishops' trial is well known, and the impression which their acquittal made on the king's mind. The people, who had followed the Bishops in crowds to the Tower, imploring their blessing, and had greeted them with prayers and acclamations, as they passed by water to Westminster Hall, received the verdict, says Clarendon, who was present, with "a wonderful shout, that one would have thought the Hall had cracked."

"O what a sight was that," says Nichols, "to behold the people crowding into the churches to return thanks to God for so great a blessing, with the greatest earnestness and ecstacy of joy, lifting up their hands to heaven; to see illuminations in every window, and bonfires at every door, and to hear the bells throughout all the city ringing out peals of joy for the wonderful deliverance."†

The prelates themselves, immediately after their acquittal, went to Whitehall chapel to return thanks. It happened to be S. Peter's Day, and the Epistle was singularly appropriate, being part of the twelfth chapter of the Acts, recording S. Peter's miraculous deliverance from prison.

* Lord Campbell's Lives of the Lord Chancellors, vol. iv. p. 87.

† Nichols's Introduction to Defence of the Church of England, vol. i. p. 106, quoted by D'Oyly in his Life of Archbishop Sancroft, vol. i. p. 310.

A subsequent event of still greater moment, affecting Bishop Ken, now occurred, when for conscience' sake he was willing to quit houses and land, and a competency, and in their stead to embrace poverty, and, in the eyes of worldly men, degradation. Mistaken the Nonjurors may be esteemed by some, but honoured they must ever be by all, for their sincerity, their single-mindedness, and devoted loyalty to him whom they regarded as the LORD's anointed.

When William III. had been put in possession of the crown, and the oath of allegiance to him and Queen Mary was tendered, the Archbishop of Canterbury, and eight of the Bishops, refused to take it. They felt the difficulty of swearing allegiance to a new sovereign during the lifetime of an existing one. Their conduct must be the more highly appreciated, as amongst these prelates five of the number, viz., Archbishop Sancroft, and Bishops Turner, White, Lloyd, and Ken, had been, as we have just seen, prosecuted by James II. This determination of the prelates led, first to their suspension, and ultimately to their deprivation. Three of the nine died in the course of the year, but the rest, after some interval from the sentence of suspension, were expelled from their Sees.

What Bishop Ken's own feelings on this occasion were, we learn from himself:—

> "I gladly wars ecclesiastick fly,
> Where'er contentious spirits I descry;

Eas'd of my sacred load, I live content,
In hymns, not in disputes, my passion vent."*

Again:—

"I, crush'd by state decree, and griev'd with pain,
The past'ral toil unable to sustain,
More gladly off the hallowed burthen shake,
Than I at first the weight could undertake;

"And shall rejoice when sinking to my grave,
That my dear sheep a worthier shepherd have,
That living, I had buried past'ral care,
And for my last was freer to prepare."†

In a letter to Bishop Hooper he says, "For my own part, I never did anything in my life more to my satisfaction than my receding. It has eased me of a great load which lay on me, has entirely loosened me from the world; so that I have now nothing to do but to think of eternity, for which God of His infinite mercy prepare us."‡

On his expulsion from the Palace of Wells, Bishop Ken's old College acquaintance, Thomas, Viscount Weymouth, gave him welcome at his seat at Longleat, where he was sheltered to the close of his life; thus adding another to the many proofs which might be adduced of the excellent results of our ancient institutions, in leading to the formation of lasting friendships.

The character of this peer, from various incidental

* Works, vol. i. Dedication. † Ibid.
‡ Prose Works, by Round, p. 75.

notices in the letters of Bishop Ken and Dr. Smith, appears to have been that of one of the most amiable and benevolent of men. The latter says, "My lord governs himself by true principles of Christianity, and keeps firm in his memory the words of the LORD JESUS, preserved by S. Paul—*It is more blessed to give than to receive.*" In reply the Bishop says, "The good lord does really conduct his life by the divine maxims recorded by S. Paul, and he is truly rich in good works, and indeed so are his near relatives; munificence seems to be the family virtue, and traduced [continued] to their posterity."*

He thus addresses his noble patron and friend :—

> "When I, my lord, crush'd by prevailing might,
> No cottage had where to direct my flight;
> Kind heaven me with a friend illustrious blest,
> Who gives me shelter, affluence, and rest,
> Where to my closet I to hymn retire,
> On this side heaven, more no thing to desire."†

In the memoir prefixed to the Manual, (1840,) it is said that Bishop Ken found an asylum in the house of his nephew, Isaac Walton; and that "in this family he passed the greater part of his remaining years." This is certainly contradicted by his own letters, and by other evidence. The Bishop

* Prose Works, p. 98. Lord W. was one of the minority of 49 peers against 51 who voted in favour of a regency, when the throne was declared vacant.—Lord Clarendon's Diary, vol. ii. p. 256.

† Works, vol. i., Dedication.

speaks of returning to Hampshire "for a short time"—"for a few days;" of "spending the summer *most* at Longleat;" of "spending the winter in 1707 beyond Bristol, with two ladies with whom I usually abide *in my lord's absence*." Bishop Hooper's daughter, Mrs. Prowse, says "he was to make Longleat his home as long as he lived. Which he always looked upon as such; but was very frequently at many other places, for a considerable part of his time, particularly Mrs. Thynne's at Leweston, Mrs. Keymis's, and Archdeacon Sandys', who all thought themselves happy to have him under their roof."* It should have been mentioned that before leaving Wells, "from his pastoral chair in his Cathedral he publicly asserted his canonical right, professing that he esteemed himself the canonical Bishop of the diocese, and that he would be ready on all occasions to perform his pastoral duties." "I professed," he adds, "that not being able to make this declaration to the whole diocese, I made it virtually to all, by making it in the market-square."†

At this period of his life, when deprived of his episcopal residence, of his seat amongst the peers of England, and of his annual revenues, some might regard Bishop Ken, however befriended by an individual, with a feeling of compassion, and think that the LORD had for a while forsaken him; but

* Bowles' Life, vol. ii. p. 259.

† Letter to Rev. Mr. Harbin, Life by Bowles, vol. ii. p. 198.

how would conscious integrity—the sweet remembrance of unblemished truth and faithfulness—hold him up amidst far sharper trials than any that poverty or worldly contempt could inflict! In GOD was his "hope and strength, a very present help in trouble." Though persecuted, he was not forsaken; though cast down, he was not destroyed. His Heavenly FATHER raised up a friend whose heart, whose mansion, and whose purse were alike open to him. Within the princely walls, and amongst the woods and gardens of Longleat—far more in the communings with his own heart—Ken passed his hours at peace with GOD and the world.

> "Such is the bliss of souls serene,
> When they have sworn, and steadfast mean,
> Counting the cost, in all to espy
> Their GOD, in all themselves deny."*

As he had prayed, so he received patience and courage, and all Christian resolution to do GOD service, and grace to fulfil it.

"O LORD GOD of Hosts, blessed is the man that putteth his trust in Thee! for Thou, LORD, hast never failed them that seek Thee."†

Ken's immediate successor in the See was Bishop Kidder. An eminent divine had been selected, whose government of the diocese would, in some measure, have reconciled his people to their loss—Beveridge,

* Morning Hymn.—Christian Year.
† Psalm lxxxiv. 12; ix. 10.

afterwards Bishop of S. Asaph. He, as Nelson says, "had a way of gaining and touching people's hearts and consciences." Such a man would have been an acceptable successor of Ken; but he followed the advice of Sancroft, and said "Nolo," from the heart. On the other hand, Kidder, who accepted the See, is styled, even by the charitable Ken, as "a Latitudinarian traditor, who would betray the baptismal faith,"* and with whom he could have little sympathy or communion. He thus alludes to the unhappy change which occurred in his diocese whilst under the administration of that prelate:—

> "I, by a stranger from my fold exil'd,
> While my flocks stray on the unhurdled wild,
> Still for my charge a tender care retain,
> Expos'd to Latitudinarian bane;
> Like Greg'ry, of bless'd Paul I learn'd to teach,
> And warn in hymn all souls within my reach."

At this critical period some individuals were selected to fill the vacant Sees, whose talents and virtues were likely to conciliate the people. The evils resulting from the deprivation of so many good men would doubtless have been greatly increased, had not caution and judgment been exercised in the appointment of their successors—Tillotson, Patrick, Fowler, and Cumberland, were all men of piety and of exemplary character. Kidder, Bishop Ken's successor, was a Divine of considerable learning and

* See Lathbury's "History of the Nonjurors," p. 192. We shall see a confirmation of this assertion, p. 96.

of great industry,* but his views of Church matters—in consequence perhaps of faulty teaching and early associations in troublous times—appear through life to have been unsettled and confused. Of this Prelate, appointed under such peculiar circumstances, and immediately succeeding the subject of this memoir, some notice may properly be given. He was born at East Grinstead in the year 1663.† If not the child of dissenters, he admits that his mother had "the name of a Puritan fixed upon her," but though invited to unite himself with the Presbyterians, and "the stream of that time ran against episcopacy," yet, when of age to take Holy Orders—he chose to be ordained by a Bishop. This ceremony was performed by Bishop Brownrigg of Exeter, 1658, in a private house in Bury S. Edmunds.

The Book of Common Prayer not being yet restored, he "provided for the several offices certain forms agreeable to our Liturgy, and used them upon occasions." Though deprived, as he asserts, most unjustly, of his first preferment under the Bartholomew

* A list of his numerous works will be found in the "Biog. Britan.," and in addition we may mention him as the editor of Lightfoot's "Exercitations upon the Acts of the Apostles," Works, vol. viii. p. 349. He had contemplated writing the life of Lightfoot, but he abandoned the work from a want of materials which he was to have derived from the Doctor's brother.

† These particulars have been chiefly derived from the Bishop's Autobiography, first printed in "Lives of the Bishops of Bath and Wells," by S. H. Cassan, M.A., 1829.

Act, he was entirely satisfied with Episcopacy and a Liturgy, "not setting up any Meeting House, but living in great peace," and though very poor, he maintains that he subsequently conformed, upon as clear conviction as any person in the kingdom.

He was appointed successively preacher at the Rolls, Prebendary of Norwich, and Dean of Peterborough; and it should be especially mentioned that Archbishop Sancroft offered him the Rectory of Sundridge, on condition that he resided upon it, but this flattering offer he declined. The Rectory of Barnes, in Surrey, being vacant in 1680, Nelson recommended him to Tillotson, then Dean of Canterbury, to fill it: though the Dean could not comply with the request, he expressed his favourable opinion of Kidder.* These are all honourable testimonials in his favour.

As a proof that Kidder himself could appreciate merit and was not swayed by party feelings, he preferred at a later period the excellent Horneck to a Prebend in the Church of Wells, and wrote his life in 1698.

When the Sees were vacated in 1691, Kidder states that Peterborough, vacated by Bishop White, was offered to him, but that he refused it absolutely, and added "that he cared not to accept of any other bishopric." Had Chichester been offered, he says, that "perhaps he would not have refused it." He

* Birch's Life of Tillotson, p. 73.

doubtless felt, as Dr. Patrick did, who succeeded Bishop Lake, one of the nonjuring Bishops, but who died before his successor was named, that it was "more valuable in men's thoughts as becoming vacant by the natural, not civil, death of his predecessor."*

What follows is of importance; "After great importunity I wrote to my friend Dr. Williams, that I would not be so stiff as absolutely to refuse a bishopric, excepting that of Bath and Wells, which I was not willing to take. I knew very well I should be able to do less good if I came into a bishopric void by deprivation."†

When named to this identical See, Kidder adds, "I was in such trouble and consternation as I have seldom been in during my whole life. I saw the strait I was then in. If I took this bishopric I well knew I must meet with trouble and envy. If I refused I knew the consequence of that also, especially Dr. Beveridge having so lately done it."‡ "After some days I returned my answer. That unless his Majesty would excuse me, and think of some other person, I would accept of the bishopric. This I did perhaps not so wisely as I should. I should not have done it were it to do again. I have often repented of my accepting it, and looked on it as a great infelicity."§ He was consecrated in 1691, and in the month following went down to Wells.

* Bishop Patrick's Life, p. 197.
† Life, p. 143.
‡ Ibid. p. 144.
§ Ibid. p. 144.

We may gather from these passages that the estimation in which Bishop Ken was held in his diocese would render his deprivation a subject of just regret in the eyes of his flock; they would regard him as a martyr, and his successor as an intruder, yet "no man," says Kidder, "could come into a place with a more hearty desire to do good than I did."

The charge which he delivered in 1692, contains much that is creditable alike to his piety and earnestness, and when we remember how heartily his predecessor had recommended catechetical instruction, it is satisfactory to observe the importance which this Prelate attached to that duty.

"Nothing can be more necessary or of greater moment. This is the way to build wisely, and without it you build without a foundation. Your sermons will be of little fruit if you take not this course. Do this as you ought and you will soon find it (I can say, I thank God, I have found it so) very advantageous. *But then you must explain the Catechism*, so that they who are thus taught may understand what they say, and express themselves in other words, by which you may be assured that they do understand it aright."

When treating of the Sacraments he takes almost the lowest possible ground, and it may perhaps be in allusion to this, that Bishop Ken felt himself justified in using the strong language previously quoted. Of the Sacrament of Baptism he simply says, "that it is the Sacrament of Initiation," and of

the Sacrament of the LORD'S Supper, "that it is commanded by our dying Master as a standing memorial of His death and unparalleled love." Without placing the burning words of Hooker and Andrewes, and Ken, in juxtaposition with these passages, had this Prelate turned to the Homilies* he would have found how strongly our venerable reformers would have condemned him.

The years of his Episcopate were, alas! not happy ones either for himself or his diocese. He was involved in many disputes both with his Clergy and with Candidates for Orders. One of his own Archdeacons refused to recognize him as his Bishop. He was also unfortunate in his family, several of his children died young, and a contract of marriage between one of his daughters and a Dr. Morice, whom he terms "a profligate wretch," proved a source of deep anxiety. After presiding over the diocese twelve years, he lost his life in the great storm of 1703.† A stack of chimneys falling upon his bed in the

* "Thus much we must be sure to hold," &c.—Homily concerning the Sacrament, part i.—Oxford, 1814, p. 378.

† This "furious tempest," as it is called, is said to have been the most violent and destructive that had ever passed over Europe. Many large ships were lost, and about one thousand men belonging to them perished. In Bristol alone the loss was computed at £100,000; and on the banks of the Severn the damages, from the rising of the tide, amounted to double that sum. It was in this storm that the Eddystone light-house was blown down, and all the people in it, including Mr. Winstanley, who planned it, perished.—Seyer's History of

palace at Wells caused the death both of himself and his wife. They were buried in the Cathedral, and a sum of £300, bequeathed by his surviving unmarried daughter, was expended upon one of the unmeaning monuments of that age in honour of her parents. The subject is a female, who sits contemplating two urns. It was removed from the sacred spot which it had improperly occupied close to the altar, with other monuments in this Cathedral, and by the judgment and liberality of the present Dean and Chapter they have been placed in the cloisters, and other spots more fitted for them.

On the accession of Queen Anne, a proposal was made for the translation of Bishop Kidder, and the restoration of Bishop Ken to his See: but this Ken refused. He might again have supplied the vacancy, on Bishop Kidder's death, but he exercised all his persuasion to induce his friend, Dr. George Hooper, the Bishop of S. Asaph, to accept the See. For this excellent man Bishop Ken entertained a warm affection. They had been fellow-chaplains to Bishop Morley, and he was Ken's successor at Woodhay. When offered to be translated from the See of S. Asaph to that of Bath and Wells, Dr. Hooper earnestly requested Queen Anne to dispense with the order in favour of his friend Ken, who he was most anxious should be restored to

Bristol, ii. 552. Defoe published a full account of "the disorders of this dreadful night," having expected his grave in the ruins of his house.

his See. Hooper gained the affections of both the clergy and laity in his diocese, over which he presided twenty-four years, and declined being translated to London, and afterwards to York.*

In December, 1703, Ken writes to Hooper, "I am informed that you have had an offer of Bath and Wells, and that you refused it, which I take very kindly, because I know you did it on my account; but since I am well assured that the diocese cannot be happy to that degree in any other hands, than in your owne, I desire you to accept of it. I told you long agoe, at Bath, how willing I was to surrender my canonicall claime to a worthy person, but to none more willingly than to yourselfe."†

Again he says, "The last post brought me the news which I earnestly expected, and I heartily congratulate the diocese of Bath and Wells of your translation, for it was the good of the flock, and not my friendshippe for yourself which made me desire to see you in the pastorall chaire, where I know you will zealously 'contend for the faith once delivered to the saints,' which in these latitudinarian times is in great danger to be lost."‡

The fears entertained by the Bishop were not groundless. Mr. Hallam, though he is of opinion that the successors of the Nonjurors were incomparably superior to them, yet he admits that amongst the latter a certain number were con-

* Biog. Brit., note 2, art. Ken.

† Bowles' Life, II. 249. ‡ Ibid. p. 251.

siderable men. He adds, "the effect of this expulsion was highly unfavourable to the new government, and it required all the influence of a *latitudinarian school of divinity*, led by Locke, which was very strong amongst the laity under William, to counteract it."*

The following just and beautiful tribute to the Nonjuring Bishops is the more valuable as it proceeds from a warm admirer of the character of William III. :—

His biographer speaks of them as "possibly mistaken, but as a high-minded and conscientious body of men who, the foremost to defend the Protestant Church in the hour of danger, were now, in consequence of adhering to certain scruples they found themselves unable to overcome, consigned from station and dignity to private life and comparative seclusion. Their fate we deplore; their steady adherence to principle we view with admiration and respect; and to all who might be disposed to inveigh against the secular ambition of the heads of our Established Church, they afford a practical answer—a striking and affecting rebuke. Their conduct, indeed, under circumstances of no ordinary difficulty, amidst trials and temptations which the best and wisest among us might have wanted the firmness to meet, and the strength of mind to overcome, while it affords a noble example to posterity, has formed also a brilliant era in the Protestant and

* Constitutional History of England, vol. iii. p. 367.

Episcopal Church. Envy, indeed, may seek to blast their fame; scepticism or ignorance may sneer; but by every discerning and virtuous mind, by every one possessed of a sense of duty, will their names be honoured, and their memories revered."*

Queen Anne generously settled upon Ken an annuity of £200, "royal bounty," he says, "perfectly free and unexpected." The Bishop adds, "I beseech God Almighty to reward my Lord Treasurer, (Godolphin,) who inclined her to be thus gracious to me." This, with the annuity granted by Lord Weymouth, must have been to the Bishop abundant wealth: with his simple habits, and domesticated at Longleat, he could afford to be munificent with a very limited income.

We have but few particulars of his life after his deprivation, but we would willingly believe that Dryden has described his career not only in lines of exquisite beauty, but with perfect truth:—

"Now through the land, his cure of souls he stretched,
And like a primitive apostle preached.
Still cheerful; ever constant to his call;
By many followed; loved by most, admired by all.
With what he begged, his brethren he relieved,
And gave the charities himself received;
Gave, while he taught; and edified the more,
Because he showed, by proof, 'twas easy to be poor."†

* Life and Times of William III., by Hon. Arthur Trevor, vol. ii. p. 148.

† Dryden's Works, vol. xi. p. 399.

Dryden, if we may quote him as an authority, has here confined the Bishop's *ministerial* duties to that of preaching; but a living writer tells us that whilst "struggling with poverty and infirmities, he performed the office of Bishop of Bath and Wells, at the earnest call of his clergy and people." Again that "he would go forth to the *confirmations* or *ordinations*, where his presence was entreated by his loving flock."* The fact is important, whether Bishop Ken did or did not exercise any function, strictly episcopal, after his deprivation. We have seen that, in asserting his canonical right, he pro-

* Strickland's Lives of the Queens of England, vol. xii. p. 48. Miss Strickland, who appears thoroughly to appreciate the character of Bishop Ken, states that he had an intimation "the primacy was meant for him by Queen Anne." (Lives, vol. xii. p. 95.) Her authority for this statement does not appear, but it must have been the expression of a mere wish on the part of the Queen. "On the death of Tillotson, Queen Mary is said to have favoured Stillingfleet, Bishop of Worcester; and to have urged both the King and the Duke of Shrewsbury in his behalf, but his opinions were not considered in accordance with those of the Whig party." (Life and Times of William III., by Hon. Arthur Trevor, vol. ii. p. 238.) The See of Canterbury was filled by Archbishop Tenison from 1694 to 1715, so that no vacancy occurred during Queen Anne's reign. The touching and minute account of the Bishop's funeral, given by the same authoress, may have been partly borrowed from what Canon Bowles has narrated in his Life of Ken (vol. ii. p. 267); but that statement must be regarded merely as a picture of what possibly might have occurred on the morning of the funeral.

fessed his readiness, on all occasions, to perform his *pastoral* duties, (vide p. 87), but, without distinct proof, we must hesitate in admitting that he either ordained or confirmed a single individual after the See was transferred to Bishop Kidder.

The silence of that Prelate upon this point may be regarded as decisive. What could have been more painful to him—more trying to his feelings—than witnessing one, not simply questioning his claims, but interfering in the duties of his office, and commanding the general love and approval of the people, — exercising those duties, perhaps, over far larger numbers than came under his own control? So important a fact would obviously have been dwelt upon by Bishop Kidder, in his autobiography. Should we not, also, have heard of questions being raised, as to the legal efficacy of ordinations held by Bishop Ken, and of any other *episcopal* functions discharged by him after his deprivation?

Upon one interesting occasion, in 1695, we find the Bishop coming publicly forwards, and reading the Burial Service over his old friend Kettlewell, and "the whole Evening Service afterwards, in his episcopal habits, out of a most particular respect to his pious memory."*

It was at the house of his nephew Walton, at Salisbury, that, in the great storm of November 1703, before mentioned, he providentially escaped the fate of his successor, Bishop Kidder, at Wells, as a

* Life of Kettlewell, 1718, p. 484.

stack of chimneys broke into his own bed-chamber. "We all rose," he says, "and called the family to prayers, and, by the goodness of God, we were safe amid the storm. The house being searched the day following, the workmen found that the beam which supported the roof over my head, was shaken out to that degree that it had but half an inch hold; so that it was a wonder it could hold together: for which signal and particular preservation, God's holy Name be ever praised."* "It is," the Bishop repeats, "a deliverance not to be forgotten."

In 1696 he was summoned to appear before the Privy Council, for having collected, or rather received some alms for the deprived Nonjurors; many of whom, with their wives and children, were reduced to want and distress.† Being asked whether he had subscribed a paper begging alms for this object, and which paper was considered illegal, his reply was as follows, and who would desire a nobler epitaph than it would furnish?—"My lords, I thank God, I did, and it had a very happy effect; for the will of my blessed Redeemer was fulfilled by it; and what we were not able to do ourselves was done by others; the hungry were fed, and the naked were clothed: and to feed the hungry, to clothe the naked, and

* Prose Works, p. 67. Bowles' Life, ii. 242.

† The number of Clergy, who incurred sentence of deprivation by refusing the oaths, was upwards of four hundred; "many of them men of the first rank for learning and talent." Wilson's Life of De Foe, vol. i. pp. 196—200.

to visit those who are sick, or in prison, is that plea which all your lordships, as well as I, as far as you have had opportunities, must make for yourselves at the great day. And that which you must all plead at God's tribunal for your eternal absolution, shall not, I hope, be made my condemnation here."

It should always be remembered, to the honour both of Bishop Ken's sound understanding and his high principles, that the lengths to which some of the Nonjurors went in after times did not receive countenance or support from him. "He would not concur with those who were anxious to perpetuate a division amongst the members of the Church; for when a few of the most distinguished of the Nonjurors applied to him as a leader on the death of Bishop Lloyd, he refused to challenge their obedience as a Catholic Bishop, and to head their communion."*

It was upon this occasion that he was called upon

* "British Critic," vol. xxiv. p. 178; Lathbury's History of the Nonjurors, chapters vi. and vii. This circumstance involves some questions of very considerable moment, which have been treated with great ability by several writers, but which are beside our present purpose. "I question not," said Bishop Ken to his friend Bishop Hooper, "but that you, and several others, have taken the oaths with as good a conscience as myself shall refuse them; and sometimes you have almost persuaded me to comply, by the arguments you have used. But I beg you to urge them no farther; for should I be persuaded to comply, and after see reason to repent, you would make me the most miserable man in the world."—See Short Account, by Hawkins.

to advise his friend, Robert Nelson, when he stated that he was "averse to perpetuating the schism, and declared against it, and that he had acted accordingly." The following passage is worthy of notice: —"I perceive Mr. Dodwell, and others with him, go to church, though I myself do not, being a public person, but to communicate with my successor in that part of the office which is unexceptionable, I should make no difficulty."* The difficulty which the Bishop felt in joining in public worship was owing to the prayers for the reigning family. Archbishop Tillotson himself understood this objection—"No man can join in prayers in which there is any petition, which he is verily persuaded is sinful: I cannot endure a trick anywhere, much less in religion."† The peaceful course of proceeding observed by the deprived Bishop must challenge our earnest praise. It was in his power to have produced a breach in the Church which future years might never have closed. We have an incidental remark of Evelyn's confirmatory of this—"Bishop Ken, who is to be put out, is exceedingly beloved in his diocese; and if he and the rest should insist on it, and plead their interest as freeholders, it is believed there would be difficulty in their case, and it may endanger a schism and much disturbance, so as wise men think it had been better to have let them alone, than to have

* Biog. Britan. Art. Ken. Bentley's Visit. Charge, 1716.
† Birch's Life of Tillotson, p. 259.

proceeded with this rigour and to turn them out for refusing to swear against their consciences."*

We may readily fancy the holy atmosphere which he must have diffused around him; the comfort and consolation which he must have imparted to all who sought his counsel;† and may well suppose that, when returning from the church of Horningsham,

"——children follow'd with endearing wile,
And pluck'd his gown, to share the good man's smile."

What delight would his own studies afford to himself, especially the cultivation of his poetical talents, both as an expression of his piety, and as a relief—anodynes, as he terms them,—in severe pain,—*alms-giving, prayer and meditation*,‡ will perhaps describe correctly this portion of his life, and the common distribution of his hours.

One of the most beautiful passages in the Complete Angler presents, what we may conceive a faithful picture of Bishop Ken's mind. It could not, at least, be more fitly appropriated, than to himself:—

"He, and he only, possesses the earth as he goes

* Diary, vol. ii. p. 26.

† "I cannot but look upon you as another S. Hierome conversing with the devout ladies at Bethlehem, instructing and confirming their faith, and directing their consciences in the methods of true spiritual life; and especially by the most convincing evidence and demonstration of example."—Letter from Dr. Thomas Smith, Prose Works, p. 96.

‡ *Dans, orans, meditans.*—Epitaph on Dean Nowell in Old S. Paul's Cathedral.

towards the kingdom of heaven, by being humble, and cheerful, and content with what his good God has allotted him. He has no turbulent, repining, vexatious thoughts that he deserves better; nor is vexed, when he sees others possessed of more honour, or more riches than his wise God has allotted for his share. But he possesses what he has with a meek and contented quietness—such quietness as makes his very dreams pleasing both to God and himself." *

Hawkins tells us that it was at Longleat Bishop Ken composed a large proportion of his poetical works, which however were not published until 1721, eleven years after his decease.

His poetical reputation will rest upon his Hymns, which have become popular wherever Englishmen are known, and the Church of England extends her influence. There is an interesting fact, in the precious volume which was bequeathed to us by Whytehead,—a missionary early called to his rest, but whose short life evinced many of the saint-like qualities of Ken. In a letter to a friend, written five days before his death,—he says, "As I recovered from my asthma and lethargy, I took up the translation of the Evening Hymn (four verses for service) into Maori rhyming verse, the first of the kind, of the same metre and rhythm as the English. It is sung in church and school by the natives, and several

* Complete Angler, b. i. c. 21.

of them came and sung it under my window. They call it 'the New Hymn of the sick Minister.' People seem pleased with it; and it is a comfort to think one has introduced *Bishop Ken's beautiful Hymn into the Maori's Evening Worship, and left them this legacy when I could do no more for them.* One thousand more copies were struck off to-day for the southern congregations."*

As regards Bishop Ken's longer poems—it has been observed that the touching devoutness of many of them has been unregarded because of the ungraceful contrivances and heavy movement of his narrative. "Edmund," the most important of these productions, an epic poem, in thirteen books, is said to have been written about the time Ken went to Tangier, consequently some time before the other poems. In this work are described the several events in the life of S. Edmund, whose anniversary as king and martyr, still preserves a place in our calendar, and whose virtues had been celebrated by an earlier poet, Lydgate. It is possible that Ken has here taken Milton as his model; but if so, though he pursued, he has not partaken his triumph. The poems on "God's Attributes or Properties" may perhaps be classed amongst the most pleasing of his

* "College Life—Letters to an Undergraduate." By the Rev. T. Whytehead, M.A., Chaplain to the Bishop of New Zealand, 1845.—Editor's Preface, p. xii. A review of this Work, by a kindred spirit, is given in the "Ecclesiastic," vol. i. p. 12.

poetical writings. To the one on Truth, Alexander Knox has specially referred with reference to an event in the life of John Wesley, which occurred in Aldersgate Street in 1738. He expresses a wish that Southey would refer to that poem, "by this ornament of our Church, and judge whether it is not in substance the very counterpart of Wesley's Statement." Knox adds, if that occurrence fixes a charge of enthusiasm on Wesley, then S. Cyprian and S. Augustine, Herbert, Boyle, and Ken must be equally deemed enthusiasts.* These poems not obtaining a command over the reader, has been accounted for by the writer not trusting to the simple expression of his own feelings.†

Amongst the poetical works of Byrom, a writer who poured forth his often pleasing lines upon a vast variety of subjects with almost unequalled facility, is "a letter to a lady, occasioned by her desiring the author to revise and polish the poems of Bishop Ken." As little more than half a century had elapsed since they were written, it proves that their versification was almost from the first deemed rugged and inharmo-

* Southey's Life of Wesley, (3rd edition) vol. ii. 433.

† A second edition of the four 8vo. volumes, published in 1721, has never been called for. In Cibber's (Shiel's) "Lives of the Poets," published in 1753, Ken is unnoticed, although a list of worthless, and now forgotten names, will be found amongst the writers commemorated. A selection from the Poems has been made, and it is desirable that it should be republished.

nious. The opening of this poetical letter shows the estimation in which the poet held the good Prelate.

"Your book again with thanks—of worthy men
One of the worthiest was Bishop Ken.
Without offence to authors, far above
Ten men of learning is one man of love:
How many Bishops, and divines renown'd,
Time after time the catechism expound!
And which, of all, so help it to impart
Th' essential doctrine, purity of heart?
His choice of poetry, when civil rage
O'erturned a throne, the last revolving age;
When churches felt, as well as states, the shock
That drove the pious pastor from his flock;
His choice of subjects, not of party kind,
But simply fit for every Christian mind,
Are proofs of gen'rous virtue, and sublime,
And high encomiums on the force of rhyme.
His rhymes, if those of Dryden, or of Pope,
Excel on subjects of a diff'rent scope;
It is because they only chose the mould
Where ore shone brightest, whether lead or gold:
He, less concern'd for superficial glare,
Made weight and worth his more especial care;
They took the tinsel of the fabled nine,
He the substantial metal from the mine."

In compliance with the lady's request Byrom selected for revision and polish, Ken's Poetical Dedication to Viscount Weymouth, but as both poems may be easily referred to, it is needless to quote specimens in order to show how far he accomplished his task with success.

The three hymns, Morning, Evening, and Midnight, the first and only poetical compositions published in his lifetime, were the produce of his early years, and were appended to one of the first editions of his Winchester Manual. The opening of the Morning Hymn, "rising with the sun—rising joyfully to partake its cheerful beams," are expressions which breathe a life and vigour apparently the offspring of a young man preparing for active labour. To such expressions Ken's later poems bear no affinity. But it is pleasing to mark the delight with which he constantly alludes both to poetry and music, as so well calculated to raise the "voice of joy and health in the dwellings of the righteous."

"Sweet music, with blest poetry began,
Congenial both to angels and to man,
Song was the native language to rehearse
The elevations of the soul in verse.
The morning stars, when they from nothing sprang,
Poetic hymns in their first moments sang,
And will, with sacred unremitting heat,
New hymns to all eternity repeat."—
Bishop Ken's Works, vol. i. p. 192.

One best fitted to give an opinion upon these poems—a living poet, before quoted—in whose own divine songs true wisdom and the holiest thoughts are expressed in the most harmonious numbers, and which are the weekly, nay the daily solace of tens

of thousands,* has said, "We shall hardly find, in all ecclesiastical history, a greener spot than the later years of this courageous and affectionate pastor; persecuted alternately by both parties, and driven from his station in his declining age; yet singing on, with unabated cheerfulness to the last. Whoever in earnest loves his three well-known hymns, and knows how to value such unaffected strains of poetical devotion, will find his account, in turning over his four volumes, half narrative, and half lyric, and all avowedly on sacred subjects; the narrative often cumbrous, and the lyric verse not seldom languid and redundant: yet all breathing such an angelic spirit, interspersed with such pure and bright touches of poetry, that such a reader as we have supposed will scarcely find it in his heart to criticise them."†

The time was come when Bishop Ken was to exhibit, in his death, that same bright example that his life had afforded; and those around him might have truly said, "See how a Christian can die!"

Being attacked by a painful internal complaint, he went to Bristol in the beginning of 1710, where he stayed until the following November. Thence he removed to the seat of Mrs. Thynne, at Leweston where he was seized with palsy. Hoping for relief

* Did Bishop Ken's "Hymns for all the Festivals" suggest "The Christian Year?" If so, how vast is the debt which we owe them!

† Quarterly Review, vol. xxxii. p. 230.

from the Bath Waters, he quitted her house in March, calling at Longleat on his way, where he adjusted some papers, but never left that mansion alive, as he died about ten days after his arrival, viz., on the 19th of March, 1710 (O.S.) He was "remarkably patient," says his biographer, "and desired that no applications might be made to cause him to linger in pain."*

The following particulars of his death gleaned from a letter of Ambrose Bonwicke,† will be read with interest, as written not only by a contemporary, but as evincing in a very young man a deep reverential feeling for departed worth. Speaking of the death of the Master of his College, (S. John's, Cambridge,) on the previous day, he says, "Thus it has pleased God to take to Himself from us, a man indeed too good for us, as he had a little before a better. For to-night being in Mr. Roper's chamber, 'before you begin to read,' says he, 'you shall hear a letter in which I have an account of the death of Bishop Ken. He died as he lived, a plain humble man. He came hither (to my Lord Weymouth's,) on the

* Hawkins's Life, p. 43.

† A confessor in early life, as he lost his election to S. John's, Oxford, from Merchant Tailors' School, of which he was captain, not feeling himself justified in reading in school the prayers for William III. as king. He died in 1714, in his twenty-third year, as appears from a work, entitled, "A Pattern for Young Students in the University; set forth in the Life of Mr. A. Bonwicke, sometime Scholar of S. John's College, in Cambridge," 1729, reprinted 1834. 12mo.

9th, in Mrs. Thynne's coach, at whose seat he had been all the winter, designing for the Bath on the 12th, but was hindered by the return of his illness. He had two physicians from the Bath and the Devizes, and desired to know their opinion of his condition, for he was not, he said, at all afraid to die, and therefore desired they would tell him the truth. Upon their saying there was but small hope, he replied, God's Will be done! and so died the 19th; leaving order in his will to be buried in the churchyard of the nearest parish in his diocese, soon after sun-rising, very privately; to be carried by the six poorest men in the parish, and to have laid over him a plain stone, with an inscription on it of his own composing, which the writer did not yet know. He was, according to his order, buried on Wednesday morning, the 21st, at Frome."*

He had literally attended to S. Basil's instructions, and "arrayed himself for his burial;" the shroud, which had travelled for many years in his portmanteau, was put on by himself: but he had also clothed himself with another garment, which the same father calls "the comely Shroud of Godliness."

Instead of a plain stone and inscription, an iron grating, coffin-shaped, surmounted by a mitre and pastoral staff, was placed over the grave. Although touching and beautiful in its character, a rude

* Life of Bonwicke, and Nichols's Literary Anecdotes of the Eighteenth Century, vol. v. p. 128.

and dilapidated enclosure surrounded the place of burial, and for years the sacred spot remained in a most neglected state. It was impossible for those who held in reverence the Bishop's memory to walk through the churchyard of Frome, and behold the grave, thus forlorn and exposed to insult and injury, without feeling, not simple regret, but an anxious wish to rescue it from its sad condition. This wish was soon openly expressed, and received the sanction of the late Bishop Law, subsequently of the Bishop of Salisbury, (then the acting Bishop of the diocese,) and of the guardians of the Marquis of Bath, lay rector of the parish, and patron of the vicarage.

We have now followed Bishop Ken to his grave; but while holiness, single-mindedness, purity of heart, and undaunted courage in the maintenance of what is just and true, are cherished among us, that grave, and what has been raised to his honour, will be regarded with reverence, and his "memory be had in everlasting remembrance." When the love of some members of our Church has waxed cold, and, faithless to their vows, they have forsaken the altars where they both received themselves, and administered to others, the Bread of Life, we may point out to all, and especially to those who are wandering in doubt and error, as a beacon-light, the bright example of a prelate of our Church, who, in days of rebuke and peril, was distinguished for his piety, his constancy, his meekness, his charity;

"one who boldly rebuked vice, and patiently suffered for the truth's sake;" one who, "for his love of the chief Shepherd, taught his flock how they might make the knowledge and love of God, both their daily study and practice," and who, in his last but undying declaration, made a profession which, like "a father's commandment and a mother's instruction," * should be "bound about the heart" of every dutiful and loyal son of the Church of England:—

"As for my religion, I die in the Holy Catholic and Apostolic Faith, professed by the whole Church before the disunion of East and West; more particularly I die in the Communion of the Church of England, as it stands distinguished from all papal and puritan innovations, and as it adheres to the doctrine of the Cross." †

Our first praises to God were sung in Bishop Ken's words, in hymns which are our delight and solace, even to old age. He has instructed us in our several duties, but more especially in the duty of prayer, showing how an habitual devotion of mind is to be acquired. His manuals are alike fitted to nourish the religion of our youth, to mature and support that of our manhood and our age; alike to guide us in health and peace, and to soothe us in sickness and trouble. Those who, like him, are

* Proverbs vi. 20.

† *On the Reverence due to Holy Places*, Introduction.

called to any holy functions, will do well often to place before them this

"awful, reverend, and religious man,"

as their example and guide; and every humble Christian may, "in all time of tribulation," and "in all time of wealth," walk in holiness and righteousness, by treading in the footsteps of one, who has shown us that "the path of the just is as the shining light, which shineth more and more unto the perfect day."